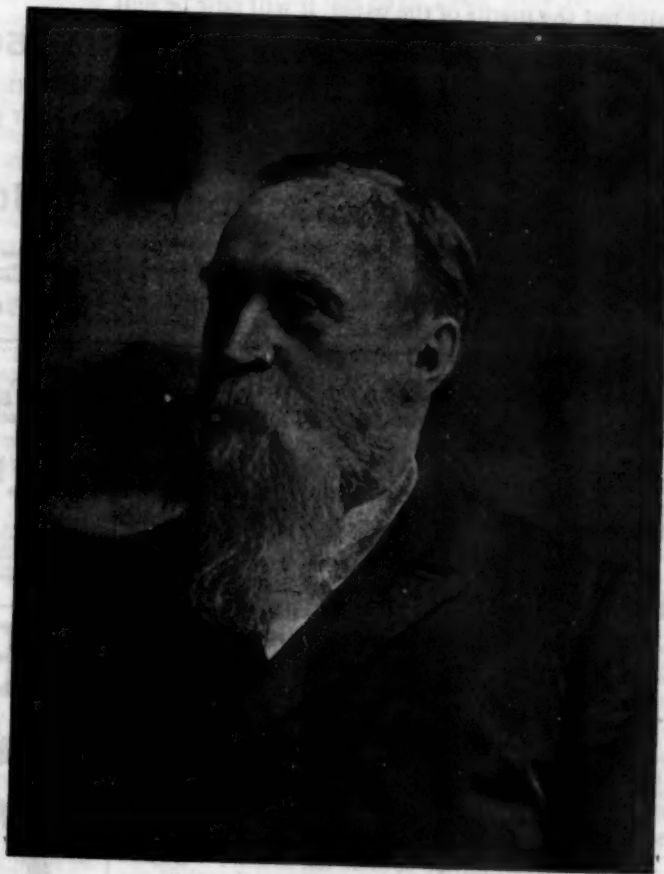


Zion's Herald

WEDNESDAY, MARCH 14, 1900



Bishop W. F. Mallalieu

Will preside at New England Southern Conference, March 28

EPOCH MAKING TIMES

The Next Few Months

in Local and General Methodism will be unusually

Interesting and Significant.

The sessions of our SIX PATRONIZING CONFERENCES begin this month, and continue through the month of April. LAY ELECTORAL CONFERENCES will be held in connection with the sessions of the Annual Conferences. Ministerial and Lay Delegates (an equal number) will be elected to the General Conference. ZION'S HERALD will publish promptly full reports of the Annual and Lay Conferences, with the appointments of ministers to the churches.

In May, in the city of Chicago, THE LARGEST and in many respects the

Most Important and Epochal General Conference

in the history of the church will hold its session during the entire month. Questions concerning the Constitution of the Church, the Episcopacy, the Removal of the Time Limit, the Book Concern, Connectional Causes, Educational Institutions, and particularly Schools of Theology, and the supreme question of the

Election of Bishops and other General Conference Officers

and many other matters which will vitally affect the life and future of the church, will be considered, debated and acted upon. It will be the first General Conference in which the laymen will have equal opportunity and power. Every Methodist should desire to be fully informed concerning the deliberations and acts of this remarkable Conference. The editor of ZION'S HERALD expects to be present during the entire session to report the proceedings, to suitably comment upon the same, and to present the personnel of that great body.

Because of these and other notable facts and features which might be named, and to give those who are not now readers of the HERALD an opportunity to personally test the merits of the paper, it will now be sent

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CO-EDUCATION AT WESLEYAN UNIVERSITY

[From the Springfield Republican.]

THE question of co-education at Wesleyan University, Middletown, is an interesting one. The Methodist Episcopal Church in 1872 opened to women the university courses of its oldest collegiate institute. Three years later there were nine women and 176 men numbered among the students. In 1888-'89, the proportion of women to men had risen to 7 per cent., but no alarm was felt. Now there is alarm; for the "Wesleyan Young Alumni Association" of New York appointed last year a committee which has reported that the proportion had risen to 23 per cent. in 1898-'99. Such is the dreadful record of ten years. The committee sounds the tocsin: "Unless measures are taken to check it, this increase of women over men is likely to continue until the radical development results in a transformation into a woman's college." One would think that the examples of co-education set by Oberlin, Michigan and Wisconsin might relieve these "young" alumni of their fright, which is a trifle difficult to understand. But the old alumni agree — 83 per cent. of them, so far as they have answered the committee — that the present system is objectionable. And the committee favor the establishment as soon as possible of a woman's college, where the students may have "equal standards, opportunities and degrees, but a distinct collegiate and social life." Very good. This plan will bring women's education at Wesleyan into the same conditions with those prevailing at Harvard, now that Radcliffe College is made an integral part of the university. Perhaps it may not be too invidious to observe that one reason for the young men's antagonism to the present system has been that the women have made in proportion a higher record of scholarship.



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Zion's Herald

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Number 11

Zion's Herald

CHARLES PARKHURST, Editor
GEORGE E. WHITAKER, Publisher

PUBLISHED WEEKLY

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All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

Cost of Philippine War

According to a report sent to the House of Representatives last week, the war expenses incurred in connection with the Philippines amounted to \$48,928,000 up to Nov. 1, 1899. The expense account was opened May 1, 1898, and the principal items were, for the pay of men and officers, \$10,833,135; subsistence, \$8,950,000; medical department, \$1,206,137; and for transportation and other bills incurred by the quartermaster's department, \$25,715,902. The first orders for reducing the number of soldiers in the islands have already been forwarded to Gen. Otis, and the troops will soon begin to return. They will be brought home by battalions, and not by regiments, in accordance with the policy of the War Department, which contemplates retaining one battalion of each regiment for home duty, and having the several battalions alternate with one another in their tours of foreign and domestic service. Battalions from the regulars will be the first to return, and preference will be given to those which have seen the most trying service.

American Corn for Egypt

A steamer has recently sailed from Philadelphia for Alexandria, Egypt, laden with 120,000 bushels of American seed corn. This will be planted in some of the Nile valleys now uncultivated, and the agriculturists, who have studied the situation, assert that it will produce as good returns as those obtained anywhere in the world. The development of the Soudan will make enlarged demands on Egypt, formerly the granary of the world, and America is to contribute her part of feeding the multitudes which will soon be once more going to Egypt to buy corn. The cultivation of sugar in some of the valleys of the Nile has been attended with unusual success, and the sugar refiners declare it is the best in the world.

Marvels of the Western World

It is in the East that we have most generally sought for wonders, but of late years the progress of the western world has given quite as much surprise to East and West alike. Here is Egypt sending to America for seed corn, and Japan contracting with a Pittsburg firm for the construction of an imperial steel palace in

Tokyo. The new palace will be erected in accordance with the latest American ideas, and even the contracts for the tin work and glazing were placed in Pittsburg. All the parts will be fitted in this country, and when they reach Japan artisans will be on hand to put them together without any delay. It is only about fifty years since Commodore Perry opened the ports of Japan, and now American contractors are building an imperial palace of steel for the Emperor.

Industrial Consolidation

Some idea of the industrial consolidation during the last forty years may be gained from the study of a recent tabulation of the capital stock of such of the principal trusts and combines as have a national importance because of the vast interests for whose control they are striving. Only those which possess a distinctively monopolistic character were included, and neither the railroads, the street railways, nor the gas companies, were mentioned. Preferred stock to the amount of \$1,058,068,630 has been issued, common stock to the amount of \$2,325,815,605, and bonds to the amount of \$509,988,000. If to these several amounts there be added \$187,500,000 for consolidations since Jan. 1, 1900, the aggregate is \$4,081,372,235. The census of 1890 gave the total value of all the real estate in New England, with the improvements thereon, as about \$3,550,000,000. It is no wonder that the money market began to tighten when the magnitude of the figures dawned upon the minds of the bankers, and that this class of securities fluctuates in the stock market.

Influence of Public Sentiment

At every session of Congress there are plenty of members who do not hesitate to denounce the merit system and try to cripple the working of the Civil Service; but when the roll is called, they take care that their names are not recorded as antagonizing the movement for the reform of the public service of the Government. The representatives of many important States know very well that if their names are found on the wrong side of that issue, they can hope for no further consideration at the hands of their constituents. Much good work has already been accomplished, and if the public sentiment can be kept up long enough, we shall see the end of the spoils system. A little more than three weeks ago the House Committee on Foreign Affairs voted to make an unfavorable report on the bill to take the consular service out of politics; but they have heard from home since then, and they have now voted to report the bill with a favorable recommendation. The people can have what they want from their representatives if

they will only demonstrate the fact that they really want it.

Prices of Tin-Plate

The expense of "building up the tin-plate industry" is estimated at \$100,000,000. This industry is now controlled by a trust which owns forty plants. It is claimed that these plants can be duplicated for \$8,000,000 and that the total assets of the trust, in 1898, did not exceed \$12,000,000. For the plants the trust paid \$36,000,000 in stock — three times their money value — and the "promoter" was given stock whose face value was \$10,000,000. The capital of the trust is \$50,000,000, and the outstanding issues are worth \$26,000,000 at the present market price. When the trust was formed, the New York price of a box of American tin-plate (100 pounds) was \$2.80. In about ten months the price had increased to \$4.85. English tin-plate can be landed in New York for about \$3.65, but this "infant industry" is protected by a duty of \$1.50 per hundred. It costs, therefore, \$5.15 to put a box of English tin-plate on the American market; by selling its product for thirty cents less than the English product can be sold, the trust controls the market. Solely because of the tariff the consumer must pay to the trust \$1.20 for every one hundred pounds of tin. Eighty mills have been closed since the formation of the trust, and their workmen have been thrown out of employment. The price of tin-plate affects the cost of a large number of necessary domestic articles — pans, pails, etc. — of the cans in which various articles of food are put on the market, of roofing tin, and of many other essential things. This large demand for tin must be met, and the trust meets it at a price just inside the cost of the imported article. The remedy for such a condition of things is to remove the duty.

Cape Spartel Light

Cape Spartel is on the African side of the entrance to the Mediterranean from the Atlantic Ocean. Every year the United States appropriates \$325 to pay its share of maintaining an international lighthouse there. The principal maritime nations long ago agreed upon a plan by which this light is kept burning, in peace or war, from sunset to sunrise, every night in the year. It is so thoroughly in keeping with the progress of civilization that the wonder is that all the important lighthouses in the world were not long ago confided to the keeping of a syndicate of maritime nations, pledged to guarantee their absolute neutrality. No single act would afford such magnificent protection to commerce as that. All the men-of-war in the world would be insignificant as protectors in comparison with the assurance that whatever nations might be at war, the path-

ways of commerce should be open to all comers. With the advent of a new diplomacy and the demand for an open door, it is a fitting time to inaugurate a new policy in regard to lighthouses, lightships and beacons, and make the maritime nations their trustees.

Vice in New York City

The long and tedious inquiry of a legislative committee to investigate the corrupt practices of the politicians of New York city produced no tangible results. It was too manifestly apparent that only certain kinds of facts were desired by a majority of its members, and the people, as a whole, know very well that between the boss of the Republican Party and the boss of the Democratic Party there is very little to choose. Tammany is in full control of the city, and all the methods by which it is accustomed to perpetuate its power are being pressed to the limit. It is barely possible that the recent legal proceedings instituted against an immoral play resulted from a spasm of virtue; but should later events prove that the movement was an advertising dodge, no one will be surprised. Now comes a certain daily newspaper with specific charges that the gambling establishments are paying at the rate of three million dollars a year for police protection, and that it is an open secret that other fountains of vice are assessed for political purposes. It is the same newspaper that once presented equally definite charges against Tweed, only to be met with the sneering inquiry from that prince of public plunderers: "What are you going to do about it?" Something very definite was done then; it remains to be seen whether any good results will follow this latest *exposé*.

Boston's Latest Humbug

The provincialism of a city is seen in the success of one of the latest swindles perpetrated in Boston. For days and weeks people have been pushing and crowding one another to get a chance to part with ninety-nine cents in exchange for an insignificant looking wooden box, said to have been made in Lynn at a cost of five cents. This box was proclaimed as endowed with some mystic charm from Eastern lands, so that it must needs bring good luck to the purchaser. That was all, and that was very simple. Had such an announcement been made in some interior town, the people would have shrugged their shoulders and said the man was "a little off." On the 27th of last month the postal authorities stopped the mail of this money-getter, and ten days later many thousand letters had accumulated. It is claimed that the sales have amounted to more than 2,000 boxes every day for several weeks. The love of humbug is so deeply implanted in the human race that were a syndicate to hit upon some scheme to gratify it to the fullest extent, it is doubtful if there would be enough money left in circulation to carry on the business of the Government—let alone private enterprises.

Spring Tide of Immigration

More than 10,000 immigrants were landed at New York last week, and of this number about half were Italians who came expecting to be employed in the new

subway. Should the Legislature decree that only citizens of the United States shall be employed, many of them will doubtless be able to borrow naturalization papers of Antonio, Giuseppe or Vincenzo, for it is one of the weaknesses of these documents that they contain no personal description of the men to whom they are issued. New York is already swarming with unemployed laborers, and droves of heathenish ignorance and poverty eke out a miserable existence in overcrowded tenement houses, cellars, alleys and gutters. Croats and Poles come in large numbers, and are pushed on to the mining regions of Pennsylvania to complicate the labor troubles there. The census of 1890 showed very clearly what heavy prices we are paying for alien criminals, paupers and insane, but, as yet, no single one of the natural inferences from such a publication has been embodied in the statutes. America is wide enough for millions of immigrants, but the cities are already too crowded for the admission of more than one out of a hundred that are insisting on a place to work in them.

Queen Victoria to Visit Ireland

It is thirty-seven years since Queen Victoria paid a visit to Ireland, and she is now eighty-one years old. Six months ago the suggestion that she might again cross the Irish Channel would have passed without notice, so firm was the belief that she would never enter Ireland again. Now there seems to be no reason to doubt that Her Majesty has carefully planned a visit to Dublin, and that she will start from London next month. It is to be a "tour of reconciliation," and as a stroke of royal policy exceeds anything in that line for many a year. As an earnest of her appreciation of the good work done by the Irish soldiers in South Africa she has issued a special order that all Irish regiments shall be permitted to wear a sprig of shamrock in their caps on St. Patrick's day; although for essaying to do the same thing in former years many an Irish lad has been severely punished. If the Irish member of Parliament, Mr. John E. Redmond, voices the sentiment of the people, the Queen will receive a welcome quite as characteristic and loyal as that which London gave her last week when she came from Windsor and took up her temporary abode in Buckingham Palace.

Reciprocity with France

France has a fixed policy of protection and reciprocity. Her tariff system is based on a maximum rate with those nations with which she has no reciprocity treaty and a minimum rate with those which are willing to negotiate and ratify such treaties. All the countries of Europe, with a single exception, get the benefit of the minimum rate, and France buys from them every year manufactured goods to the value of about \$112,000,000; but the United States pays the maximum rate and is able to sell only about \$4,000,000 worth of manufactured goods in a year. This condition of things naturally suggested that it would be for our interest to negotiate a reciprocity treaty so that we might get the benefit of the International Exposition in Paris this year. Accordingly a treaty was arranged and duly sent to the Senate for ratification. Among the ar-

ticles to receive a reduction in rates averaging thirty per cent. are meats, fruits, mineral oil, furniture, machinery, building material, carriages, farm implements, small hardware and rubber goods. But, although the Republican National Convention, in 1896, declared that "protection and reciprocity are twin measures of the party," there has been a very pronounced objection to the treaty from its first promulgation, and its ratification is more than doubtful.

Knights of the Royal Arch

There was organized in Arkansas some years ago an association of liquor dealers with the avowed purpose of fighting prohibition of all kinds, whether disguised under no-license laws, restrictions as to location of saloons, or suspension on holidays and Sundays. In coming to New York to institute new branches, the society, which already has about 90,000 members, declares that "the enemy" is well organized, and that the members of the society propose to vigorously object to all assaults on the liquor trade, including special taxes of all kinds. In enumerating the various organizations of "the enemy" it is interesting to note the order in which they are named: prohibition leagues, temperance leagues, law and order leagues, local option leagues, high license leagues, and the Sabbath or Sunday observers. The Knights of the Royal Arch declare war against temperance organizations of all kinds, and they will serve notice on the politicians that unless they give consideration to the interests of the liquor handlers they will be held to account at the polls. It would seem to be the part of wisdom for all temperance people to unite in serving a notice to the same politicians that they will be at the polls as faithfully as the liquor dealers.

British Money for War

It was demonstrated last Saturday that England has an ample supply of ready money, and that its holders are quite willing to loan it to the Government at a very low rate of interest. The occasion was the opening of the subscription for an issue of bonds to the amount of about \$500,000,000 at the rate of 2½ per cent. A steady stream of people continued throughout the day, and when the doors closed it was found that the subscriptions amounted to over \$1,000,000,000. It is believed that the full amount of the loan was subscribed for within two hours of the opening of the doors, and although they were offered at 98½ at the beginning, they are now quoted as high as 102. Subscriptions for the new loan were also received from New York, Paris, Berlin and Frankfurt. The Ministry could not ask a better proof of the support which the moneyed men are ready to afford them, and Europe will not miss the evidence that there is plenty of money in England and a willingness to spend it in war if such expenditure is for the extension or the protection of the empire.

Better than Savings Banks

It will surprise many people to learn that there are only sixteen savings banks in the great State of Pennsylvania, which has a population of nearly six million. As compared with New York the population

of Pennsylvania is probably as about five to six, but in the matter of savings banks the comparison is as about one to eight. New York and New England have a large number of savings banks, so crammed with money that it is almost impossible to invest it so that it will yield an average net dividend of more than three per cent. Pennsylvania offers special inducements for her people to invest their savings in homes, and her building and loan associations are distinct features of a policy that has made Philadelphia known as the City of Homes. It is a great deal better that land should be held in small portions by private citizens, than that syndicates should be encouraged to absorb all the available land that finds its way into the market. As long as the savings of her wage-earners are invested in land, Pennsylvania need not be concerned about the small balances to their credit in the banks.

Feathered Figures

According to a report prepared by the Wisconsin Audubon Society forty million bird skins are required to supply the demands of the milliners in the United States, and Europe uses three times as many. A despatch states that contracts have just been closed in a town in Delaware for eight thousand birds, including meadow larks, bluebirds, red-winged blackbirds, and baby owls. It is well known that the sea gulls are slaughtered by thousands to supply the demands of fashion, and it has been asserted that one man killed 130,000 egrets during the two months of the last nesting season, leaving at least twice that number of young birds to starve to death in their nests. The publication of these figures — even if their substantial accuracy were established — will do little to check the slaughter of the feathered innocents until *Dame Fashion* issues an edict that their plumage is no longer to be worn. Jamaica is an island where the birds have been killed, and a study of the conditions there would soon convince the American people that the most thoroughly practical policy of protection is that which makes the life of every bird of national interest, and inflicts heavy damages on any who shall kill them, except in limited numbers for eating, at certain seasons of the year.

Flax in the Northwest

In North Dakota alone last year there were raised about 7,200,000 bushels of flaxseed. Only the seed was looked upon as of any value, and as the price of the seed was exceptionally high, the farmers considered themselves lucky to have harvested so good a crop. Last spring representatives of a large fibre company visited the State to examine the flax straw, which the farmers were burning as so much refuse, to ascertain if it could be used in manufacturing paper by a process for which the company held a patent. Their investigations resulted in the erection of a large flax fibre mill in Fargo capable of working up one thousand tons of straw every month. This will add materially to the profits of flax culture, and farmers throughout the Northwest are making inquiries to discover what lands are specially adapted to this crop, which has suddenly increased in value. The de-

mand for the flax fibre is said to be unlimited.

Progress of Chicago's Strike

The various labor unions in Chicago unite to form an organization called the Building Trades Council; the contractors for the erection of buildings have an organization called the Building Contractors Council; and it is between these two bodies that the dispute has arisen. It has been called a strike, but it has the elements of a lockout also. Negotiations for a better understanding between the contractors and their employees were begun last December, and in January an agreement was formulated. Its terms were not satisfactory to either party, and while it was still on its way through the various unions which compose the Building Trades Council, the Building Contractors Council issued an ultimatum, and thus forced the issue. This latter body claims that the demands of the laborers are not only unreasonable but outrageous, and that it is useless to attempt to continue business if the labor organizations are determined that a man shall only do about three-quarters of the work he has heretofore been doing in a day, and yet shall be paid the same as before. It claims, furthermore, that the walking delegate demands the right to say how many men shall be employed on any particular work. Counter charges are preferred by the Building Trades Council, and with some show of reason its members claim that the contractors have been fully as arbitrary in their methods and quite as arrogant in their demands as the laborers. The public has been slow to give its confidence to the Building Trades Council, and the present state of affairs does not bespeak the support which such a strike must have in order to succeed. Last week the difficulties of the situation were tremendously increased by the action of the manufacturers of building materials. They decided to close their business until the present strike is settled. This adds ten thousand men to the number of the unemployed, and ties up capital to the amount of \$20,000,000. It is predicted that this drastic measure will bring the opposing forces to their senses, but it seriously adds to the complications already existing.

Bloemfontein Open to Roberts

All the week the British have been successful. Last Wednesday Roberts turned the Boer position on the Modder River, and their forced retreat was little better than a rout. The Boer forces abandoned Stormberg and their other positions in that vicinity and retreated in good order. Joubert is fortifying the Biggarsberg Mountains, and Van Reenen's Pass is apparently safe for the present. At this writing Buller remains quiet, and what his plans may be is yet to be learned. It is quite probable that he has too small a force to justify an aggressive movement at present. Roberts has captured the hills commanding Bloemfontein, and if his plan of campaign contemplates the occupation of the Free State capital there is nothing to prevent him from taking possession. It is believed the Boers will not make any serious attempt to prevent the loss of that city, but will direct their efforts to delay the advance of

the invading column, while they are concentrating for the defence of the approaches to Pretoria. The report that the whole Boer army was demoralized is not confirmed by the latest accounts. Lord Salisbury is said to have refused to entertain any proposition for a suspension of hostilities until the Boers are ready for unconditional surrender. President Krueger is quoted as saying that the war will be ended by intervention or arbitration within a month; but the military and naval preparations made by Great Britain during the last ten days clearly indicate that she means to be in a position to serve instant notice to all foreign governments that she intends to reap the fruits of her victories in South Africa without let or hindrance. Troops are still being sent out from England, and it is more than probable that much fighting is still to be done before the Dutch Republics will consent to assimilation.

Events Worth Noting

Admiral Watson has been ordered home from the Philippines, with his flagship, on account of ill health. Admiral Remy will succeed him, with Admiral McCormick as second in command.

Japanese shippers are now in this country looking for vessels which they can purchase for Japan's merchant marine, and getting prices for building new ones.

Mgr. Sharretti, the newly-appointed archbishop of Havana, is said to have asked to be recalled, owing to the opposition manifested against him by the Cubans.

The Cabinet has decided to authorize the Council in Hawaii to expend \$300,000 in stamping out the bubonic plague in Honolulu.

The new Philippine Commission consists of William H. Taft, Ohio; Dean C. Worcester, Michigan; Luke Wright, Tennessee; Henry C. Ide, Vermont; and Bernard Moses, California.

In 1898 the United States produced one-fourth of all the wheat raised in the world. Russia produced seventeen per cent. Our large production is due to our immense tracts of available fertile lands, our transportation facilities and low freight rates.

Lieutenant-Commander J. C. Gillmore and four of the men with him, who were captured by the Filipinos and kept in captivity eight months, arrived at San Francisco last week.

An explosion of gas in a coal mine near Charleston, W. Va., last week imprisoned over a hundred men. Though heroic efforts were made to rescue them, very few were taken out alive. Fifty bodies have been discovered so far.

The cruiser Philadelphia, with Rear-Admiral Kautz on board, has sailed from Mare Island for Central American ports, owing to the unsettled condition of affairs in that country.

South Dakota has been trying the experiment of receiving taxes on the installment plan, one-quarter payable every three months, with no interest until the last quarter is due. The heavy tax-payers are taking advantage of it, and the county treasuries are greatly embarrassed by the lack of ready money.

The annual reports of the Indian agents show that the entire Indian population of the United States is 297,905, of which number 95,679 wear citizens' dress, while 31,923 wear a mixture of aboriginal and civilized clothing. About 58,000 can carry on an ordinary conversation in English.

THE ANNUAL CONFERENCE

TO every Methodist preacher the Annual Conference is a time of surpassing interest. Once each year the name of each minister is called in the open Conference and his character passes in review. It is a moment of great significance when the presiding elder answers, "Nothing against him," and the preacher enters upon a new year with a clean bill of health.

But there are other matters of the deepest importance that must have the attention of the Bishop and all the preachers. First of all, there is the routine business that must be transacted. Here we have the appointment of committees in large number and variety; then the usual speeches of the General Conference officials, who represent the great aggressive work of the church; then there must be the reports of the board of examiners, which give the Conference important information in regard to the gifts, graces, usefulness and scholarly attainments of each undergraduate; then all the other questions of the entire thirty that must be considered and acted upon with due carefulness and thoroughness.

But how about the personal conduct and spirit of each preacher? How can the Conference be made a time of spiritual profit to all? Certainly not by lounging about the ante-rooms and vestries of the church during the business hours. Every preacher ought to feel under solemn and imperative obligation to be present, promptly, at each business session. Nor will the Conference be spiritually helpful if the brethren spend much of their time in communicating various rumors, and in turn listening to rumors, concerning the work of the Bishop and the presiding elders in making the appointments. More than one preacher has well-nigh lost his religion while engaged in this rumor business. It is natural enough that any man should have some curiosity in regard to his prospective field of labor, but to spend a considerable portion of his time in idle gossip and more idle guessing is certainly most unprofitable.

Then what shall be said of the minister who is in a position of influence and has a wide circle of acquaintances who from time to time consult him about his brethren and their adaptation to certain places, and who thus has it in his power to lift or depress a good man in his career? It is a sad fact that there are some men who find themselves quite unable to give a fair and candid judgment in regard to a man against whom they may have some slight personal prejudices. Brethren, let us never speak ill of any man. We all have our failings and limitations, and all need the good offices of those who are associated with us in Christian work. If we cannot speak well of any man, let us be exceedingly careful not to say anything derogatory.

Then, again, when there is a heated contest for an election to the General Conference there is great temptation to spend altogether too much time in canvassing and caucussing. It must be that the voters in a Conference, at least as a general rule, have intelligence enough to select the men for whom they wish to vote. Brethren, be independent voters, and refuse to

use any political measures to secure even the election of good men. Be open and above-board in everything, and at the same time peremptorily refuse to endure the dictation of any person whatsoever, and scorn the flattery and persuasions of those who would wheedle you into a vote that is in any sense contrary to your own personal judgment.

If these ideas, which are somewhat negative in their trend, could be accepted and acted upon by all our preachers, surely all routine business would receive desired attention, and a very helpful tone would be developed. But, besides these things, there are glorious possibilities for spiritual uplifts at every Conference session. First of all, be present promptly at the devotional service in the morning half-hour. It is a great help to any soul to come to the mercy-seat with others who are in close touch, and whose burdens, trials and conflicts are well-nigh identical. The preacher who absents himself from these half-hours of prayer and song and holy meditation is a great loser. If present, he may have a renewal of all that is best in his experience, and he may, if he will, receive a pentecostal baptism that will abide with him all the year. If he gets this baptism, and his health and strength continue, it means victory, revival and blessing for any church to which he may be assigned.

Brethren, we are at a crisis hour in the history of our church. It depends greatly upon our Spring Conferences whether the tide shall continue to ebb, or whether there shall be the incoming of a flood of blessing that shall cover all the land. Let us lay aside anything and everything that can hinder us in the work of God; and especially let each resolve to do all in his power to make his next Conference a time of unequalled blessing.

"Is It Such a Fast?"

ONE of our ministers was so greatly distressed on reading the Bishops' Call to Prayer that he went to his Bible for relief, and by a happy coincidence opened to the fifty-eighth chapter of Isaiah. It was the message that he needed, in the hour that he asked God to speak to him. So deeply impressed was he by it that he came to this office and read the chapter aloud to us, asking if it would not be helpful to our readers if published. Many, no doubt, are familiar with these striking words from the prophet, but we do not recall any chapter of the Scriptures that has more pertinent bearing upon the Bishops' Appeal. Here the distinction is clearly drawn between the perfunctory and hypocritical and the sincere and righteous fast or worship. Isaiah says:—

"Behold, ye fast for strife and debate, and to smite with the fist of wickedness: ye shall not fast as ye do this day, to make your voice to be heard on high.

"Is it such a fast that I have chosen? a day for a man to afflict his soul? is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? wilt thou call this a fast, and an acceptable day to the Lord?"

"Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?"

"Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?"

"Then shall thy light break forth as the morning, and thine health shall spring forth

speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy reward.

"Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity;

"And if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noon day:

"And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not.

"And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach The restorer of paths to dwell in."

And right here can we not find a suggestive lesson for those who are unduly disturbed over modern contentions concerning the book of Isaiah? Can any one doubt that the above is an inspired message? Would it be any the less inspired if it could be proved that some other Isaiah than the son of Amoz penned it, or if it could be proved even that no one by the name of Isaiah wrote it? The Book of Isaiah is the divinest part of the Old Testament to us, and would so continue to be even if it were possible to show that each chapter was written by a different penman. Are we not, therefore, magnifying the importance of the question of authorship out of all reasonable proportion? Whatever opinion we may hold as to the authorship of the book, it must forever remain the incomparable evangel of the Old Testament. For our part we do not care how many Isaiahs there were. God could speak through many as well as through one; and He has unmistakably spoken through all of them, if indeed there were more than one.

Dr. Bowne on the Atonement

THE series of articles on the Atonement from the pen of Prof. B. P. Bowne which appeared in ZION'S HERALD, are published in an attractive volume by Curtis & Jennings, Cincinnati. Dr. Bowne says in the preface: "This study of the atonement, while dealing with theory, has mainly a practical aim. It is due to the conviction that the gracious truth in the doctrine has often been hidden from us by theological theories which, while well-meant, are really confusing or misleading. Further, while many of these theories are antiquated or greatly modified in most theological circles, their echoes remain in popular religious thought, and trouble many minds which have not learned to distinguish between the Christian fact and the theological theory. Thus the doctrine of Divine Grace itself becomes a stumbling-block and offense unto many. To help such minds, not to instruct theologians, is the aim of this study. It is not offered as a treatise on the subject, but rather as a series of thoughts on the atonement."

The Late Mrs. Joseph Cummings

THE passing away, at Evanston, Ill., of Mrs. Cummings brings afresh to the memory a gracious hostess, an ideal pastor's wife, and a wise counselor. As the wife of President Cummings of Middletown University, she gracefully fulfilled the duties devolving upon her, and wielded an influence for good which will long be remembered. While young in the ministry, Dr. and Mrs. Cummings were called to the pastorate in Malden, and such was the esteem in which they were held that at the close of their twenty-five years of college life at Middletown they were recalled to the Centre Church. It was a critical time with

that parish, and it is believed that only through their wise judgment and foresight a financial disaster was averted. Their careful plans and prompt action, fortunately completed through their successor, laid the financial and spiritual basis upon which the present prosperity rests. Through those crucial years Mrs. Cummings was ever quick to respond to opportunities for usefulness and unselfish in the use of time and means, winning all hearts by her cheery, sympathetic nature. At Cambridge she was the same delightful helpmate for the wise pastor until Dr. Cummings assumed the presidency of Northwestern University at Evanston. Mrs. Cummings' devotion to God's service was never better exemplified than in the early work of the Woman's Foreign Missionary Society. Her wide vision and clear understanding were in no small degree instrumental in forming plans leading to the marked success which has followed this movement. The same heartfelt tribute of praise which crowned those sainted workers, Mrs. W. F. Warren and Mrs. G. M. Steele, is gladly given to this noble woman.

THE BROWN CHAIR

THE Brown Chair has a friend who never lets pass an opportunity to give him a sly and often provoking dig on account of his morning cup of coffee. All the ills to which flesh is heir, according to this self-constituted medical adviser, have their origin in coffee. If the Brown Chair confesses to a headache (which he seldom does), his friend is exultantly positive that coffee did it. If a cold threatens, why, it is as plain as day that coffee has so impaired the reactionary power of the nerve-centres that the system has not been able to throw off some slight recent chill. Even a toothache is unhesitatingly laid at the door of coffee, because, forsooth, an impaired stomach predisposes to such neurotic disturbances in the jaw! And, alas! there seems to be no way of answering the arguments of the anti-coffee reformer, because they are so arbitrary and far-fetched that you really can't get hold of them at all. It is perfectly safe to assert that the other side of the moon is composed of green cheese. Nobody can disprove it—at that distance, and with the disadvantage of perpetual occultation. Neither can anybody disprove the statement that coffee produces toothache. The theory is so audacious and far-fetched as to be wholly empirical. There is no settling it, except by dogged assertion on one side or the other.

But I have not mentioned this matter to indulge in argument upon it. My purpose is simply to call attention to a certain modern type of character which is becoming more and more prevalent and more and more annoying in these days of theories and fads and smatterings. I refer to the reformer who believes that we are all killing ourselves by too much virility. For brevity's sake, we will call this reformer the Emasculating Crank.

The Emasculating Crank is usually (or thinks he is) the victim in his own person of some Strong Thing, which he has at length escaped, and which he is now devotedly engaged in attempting to abolish. The Strong Thing may be coffee, or it may be meat, or perhaps white bread, or hunting and fishing, or football, or evangelistic methods in religion, or even strenuous hard work. At all events, it is something which has proved too intense or barbaric or unhygienic for the Emasculating Crank, and therefore he thinks that everybody ought to

abandon it. If he was unable to stand it, he assumes that it must be injuriously trying to others also, and that they ought to be enjoined from abusing themselves by its continuance. His enthusiasm and persistency in this self-appointed crusade make him a nuisance; and I fear he is sorely increasing that tendency which the "Holy Name Society" has been organized to combat, namely, of growing indulgence in profanity.

The trouble with the Emasculating Crank is this—he does not recognize the fundamental fact which has been expressed in the saying that "what is one man's meat is another man's poison." We human beings are certainly constituted with amazing variety. Some of us can drink coffee and thrive prodigiously. Some of us can't. There is the whole matter in a nutshell. The Brown Chair's grandfather lived to be ninety-one, a hale, hearty, energetic old man, and he drank his bowl of black coffee every morning up to the day of his death. It was wholesome to him, nourishing, mildly stimulating, food for brain and stomach. Yet I suppose the Emasculating Crank would say that he might have lived to be a hundred if he had left coffee alone. Doubtless the E. C. would have said the same thing of Methuselah, had that patriarch been a contemporary character. However, as I said before, I am not going to enter upon an argument in favor of coffee. My point is, that we are not all built on the same plan as the Emasculating Crank. Some of us do not need to flee from the Strong Thing.

The other day, as the Brown Chair noticed by the papers, a popular lecturer stated that "the hunting of the future will be done with the camera." The chase, then, which has bred so many virile qualities in modern men, is to be emasculated of those elements which chiefly minister to virility, and reduced to a tame affair of pressing the button! Another Emasculating Crank in the same week's papers announces that in the new century it will be considered a foul, unchristian crime to kill any living creature for the sake of eating its flesh. And yet the majority of the sainted Apostles were fishermen!

As a matter of fact, the Strong Thing very notably tinctures this queer life which we are living here under the sun. How many, many things there are in God's economies to turn the squeamish stomach! How can God tolerate sin, suffering, death? Ah! these are Strong Things indeed! We humans have to drink the cup of them every day, and we cannot drop them as we do coffee. How can God let the stronger animals prey upon and consume the weaker and more innocent? Terrible! There is hunting going on under God's economies which is not of the camera. Oh, the inexorable, inexplicable Strong Thing! Why doesn't God emasculate life? Why doesn't He make it smoother and softer and more equable and less mysterious? That was what the Psalmist wanted to know. That is what we have all been wondering for centuries and centuries. And yet God does not change His plan. He looks upon the Strong Thing, and is not moved to purge it out of life. He bids His virile spirits look upon the Strong Thing, and they do not grow squeamish. Life holds to its nail and claw and tooth. The strenuous, the bitter, the trying, the inexplicable, still dominate the history of the race and of the individual. Is there nothing tonic in this persistence of the Strong Thing, the thing from which humanity

shrinks and recoils? Is it all for naught? What says the poet?

"Strong Son of God, immortal Love,
Whom we, that have not seen Thy face,
By faith, and faith alone, embrace,
Believing where we cannot prove;

"Thine are these orbs of light and shade;
Thou madest Life in man and brute;
Thou madest Death; and lo! Thy foot
Is on the skull which Thou hast made."

BROWN CHAIR.

PERSONALS

—Bishop Hendrix is about to publish a volume entitled "Skilled Labor for the Master." Bishop Galloway will contribute an introduction.

—Editor Potts is on the Pacific Coast, and, as might be expected, is writing some very interesting and pungent letters to the *Michigan Christian Advocate*.

—Dr. Emma E. Martin and her sister, Miss Lizzie Martin, both of the Northwestern Branch of the Woman's Foreign Missionary Society, start for Peking, China, this month.

—Miss Georgia M. Whidden, of Bromfield St. Church, this city, so actively interested in our New England Deaconess Home, Training School and Hospital, has gone to California for two months.

—Rev. John F. Clymer, D. D., is chairman of a committee on Social Purity, appointed by the Albany Ministerial Association.

—The *Michigan Advocate* says: "Rev. Dr. W. W. King, of Lindell Avenue Church, St. Louis, has been invited to Wilmington, Del. Three churches—Lindell Avenue, Christ Church of Pittsburg, and Wilmington—shift their three pastors along in the circle—King, Dorchester and Baker."

—The *Outlook* may be supposed to speak with authority in saying: "The announcement that Professor McGiffert, who occupies the chair of church history in Union Theological Seminary, will voluntarily withdraw from the Presbyterian Church is unauthorized, and may at least be characterized as premature."

—Rev. Edward M. Taylor, D. D., of Harvard St. Church, Cambridge, has accepted the invitation of the executive committee of the Twentieth Century Thank Offering Commission of the New England Conference to deliver the address at the Conference anniversary on the afternoon of Friday, April 6, in a joint session of the ministerial and lay electoral conferences.

—The *Nashville Christian Advocate* pays this tribute to Bishop Isaac Lane, of the Colored Methodist Episcopal Church: "Among all the men of our acquaintance, white or black, there is no one whose character for integrity and uprightness more fully commands our respect. He has been a great blessing to his race in the South, and we pray God that his useful life may be long spared."

—Rev. C. A. Plumer, of Thomaston, Me., writes: "Rev. Gustavus B. Chadwick, of the East Maine Conference, died, March 4, at his home in Damariscotta. He was a 'good man, full of faith and the Holy Ghost.' Many in the different churches he served will call him blessed, for he led them to the only Saviour and into the richer experiences of His love and power. From a long sickness, in which he has tested the sustaining power of Divine Grace, he has been received to the company of the redeemed."

—Rev. Dr. A. J. Nast, editor of the *Christliche Apologete*, will receive the tender sympathy of a large circle of sincere friends in his bereavement occasioned by the death

of his noble and talented son, William Nast, in his twenty-third year, of consumption. Mention has already been made in these columns of the fact that he was obliged to leave Wesleyan University and go to Colorado and New Mexico, hoping to recover from his pulmonary trouble in a more favorable climate.

— Under the will of the late Josephine Broadhead \$10,000 are bequeathed to South Newmarket, N. H., for a public library.

— Dr. Drees, who is to establish our mission in Puerto Rico, has arrived in this country, and, accompanied by Mrs. Drees, will soon sail for his new field of labor.

— Governor Shaw of Iowa, who is making such an excellent record in his office, visited Morrisville, Vt., last week, to attend the funeral of his father, Boardman Shaw, who died at the age of 84.

— At the home of her sister, Mrs. Alfred K. Chapman, in Newark, N. J., on Feb. 28, Miss Henrietta M. Thomas, daughter of Rev. T. Snowden Thomas, D. D., of Philadelphia Conference, was united in marriage with Mr. Samuel Greenwood, of Chester, Pa., Dr. Thomas performing the ceremony.

— Mr. Pliny Nickerson, the oldest as he is one of the most honored and best loved members of the Wesleyan Association, and for several years its treasurer and the superintendent of Wesleyan Building, is dangerously ill at his residence in Newton Highlands. He was eighty-four years old on Monday, March 12.

— Rev. Manley S. Hard, D. D., has been given three subscriptions of \$250 within fifteen days for memorial churches. Also, a stranger sent him \$400 by mail within a week for the cause of Church Extension. He has been speaking for his work at district gatherings in central and northern New York, and also in northern Pennsylvania.

— The Boston Transcript of March 6 observed: "Ex-Governor William Claflin is today passing his eighty-first birthday anniversary in the quiet of his home in Newton, where he has been thus far this winter. His general health is good at this time, and it is not probable that he will make any change from Newton this winter to his residence at 63 Mt. Vernon Street. Mr. Claflin is one of the famous seven governors of this Commonwealth born in 1818. Of this number only ex-Governors Boutwell and Claflin are now living.

— Disqualified by a severe cold from responding to an invitation to speak at the Boston Bar Association's banquet last Wednesday evening in honor of the new Chief Justice of Massachusetts, Hon. Oliver Wendell Holmes, President W. F. Warren contributed the following octave, based on a deeply significant thought expressed in the fifth chapter and twenty-seventh verse of the Gospel of John: —

"Because he is the Son of Man"
Men's Final Judge his office bears;
So in our courts of land and sea
Let him the chief of judges be
Who deepest knows Humanity, —
Who manhood fullest shares;
Who in the clack of clique and clan
Stands ever fast, a son of Man.

— Rev. John F. Sheffield, a superannuated member of the New England Southern Conference, died of heart trouble at his residence in Danielson, Conn., March 8, aged 78 years. He had been a member of that Conference for fifty-two years. In his active ministry of forty years he was known as a revival preacher and met with unusual success in increasing the membership of his churches. He suffered from a paralytic shock a few years ago, and had been in feeble health for some time. He leaves a wife and three children — one daughter, the

wife of Rev. G. E. Brightman, of Whitman, and two sons, Frank H., of Howard, R. I., and Charles A., of Minneapolis. A suitable memoir will appear in our columns.

BRIEFLETS

The International Missionary Union will hold its annual session at Clifton Springs, N. Y., May 30 to June 5.

Heaven has no reproaches for one who has done his best.

Sunday, March 18, is to be missionary Sunday at First Church, this city. Dr. J. M. Buckley, editor of the *Christian Advocate*, will preach the missionary sermon in the morning at 10.30. In the evening there will be a mass-meeting, at which addresses will be made by Dr. Buckley, Mr. Masashi Kobayashi of Japan, and a returned missionary.

It is the duty of every Christian to be brave-hearted. Hope for tomorrow means strength for today.

Rev. J. R. Campbell, the noted English preacher, is quoted as saying: "Praying would either make a man leave off sinning or sinning would make him leave off praying."

There is no harm in idols, if they bear the image of God.

Rev. C. S. Nutter, D. D., presiding elder of St. Albans District, Vermont Conference, makes a very strong plea in the *Methodist Review* for March-April, for a new Hymnal for the Twentieth Century. Dr. Nutter is a specialist of acknowledged ability upon this subject. He claims that a new revision is needed as often as once in twenty or twenty-five years, and that it is twenty-two years since the present Hymnal was prepared. He also says: "The present Hymnal is too large and cumbersome. It weighs nearly two pounds. A quarter of a century ago, hymn-books as a rule contained ten or twelve hundred hymns, and sometimes more. They have been revised since then, and greatly reduced in size."

How full is the world of secret, hidden lives, of which we know nothing save as we guess at them from our own! What a revelation it would be, if God's knowledge of us were revealed to those who think they know us! Yet we presume to judge one another, discerning not the faintest trace of that invisible, inward life which God discerns, and by which He will some time confound all human judgment.

How the open-eyed observer of even the best of Christian people, or how any person who really apprehends the infirmities and limitations of his own moral life, can be guilty of religious vanity or conceit seems difficult to understand. Recently a man of years, and in himself as good a representation of the Christian scholar and the principle of righteousness according to the New Testament as we have known, said: "The general average of Christian light and life is still pitifully low and calls for the exercise of all the charity and love which Paul presents in his 13th chapter of First Corinthians." Even so good a man and so discriminating an observer as Moody said, after many years of unprecedented evangelistic experience: "The world has yet to feel the power of a wholly consecrated man." What is more harmful, then, than to teach people who are not yet out of the alphabetical ex-

perience of the Christian life that they are holy?

It is one of the strange idiosyncrasies of the intellect that the person who is most strenuous and confident about the correctness of his opinions and convictions is often one in whose mental judgment but slight confidence is placed. Froude wrote history with as much apparent certainty concerning the statements which he made as if he had been an eye-witness of the events which he recorded. Andrew Lang, writing on "Literary Amenities," says truthfully: "There was no use in correcting Mr. Froude. This delightful author was, as regards matters of fact, congenitally incorrigible. His mind was almost incapable of exactness, and the wise course was to enjoy but never to trust his historical assertions." Mr. Lang's statement about Mr. Froude is especially pertinent concerning many theological writers of today. They are "congenitally incorrigible," and should be so treated. Altogether too much attention is concentrated upon these erratic theologians. No more practical word is needed by the Christian Church in this hour than that of its Master: "What is that to thee? Follow thou Me."

Take nothing for granted simply because somebody else has taken it for granted.

The demand for the able and timely address which Rev. George Elliott, D. D., read before the Methodist Congress at St. Louis on "Religion and Righteousness," is met by the *Daily Republican Print*, of Pottsville, Pa., which has brought it out in pamphlet form.

Do not be afraid or ashamed to confess failure. Bring it out and turn it over in the light. You may perhaps find the flaw that made it a failure.

Dr. H. K. Carroll closes an article in the *Christian Advocate* on Methodists and Baptists with this paragraph: "All bodies of Methodists had, in 1898, 5,808,832 communicants; all bodies of Baptists, 4,456,819. These figures are confined to the United States, and do not embrace members in the foreign missionary fields."

Solitude has its advantages, but it is not useful for character building. One may pick beautiful flowers in solitude, but one cannot quarry stone there.

The *Pasadena Daily News* of March 5 devotes three full columns to a report of the dedication of the Lincoln Ave. Church of that place, of which Rev. R. L. Bruce, formerly of the Vermont Conference, is the pastor. Rev. Dr. J. H. Potts, of the *Michigan Christian Advocate*, preached the dedicatory sermon. Electos of the pastor and of the fine new church are presented.

Rev. H. W. Ewing, of Union Church, Covington, Ky., is unanimously invited by Winthrop St. Church, Boston, to become

(Continued on page 332.)

Translation of Mrs. E. J. Helms

THE announcement of the death of Eugenia F. Preston Helms, wife of Rev. E. J. Helms, of Morgan Chapel, at Eagle Grove, Iowa, March 6, of consumption, has produced a deep and general sense of personal bereavement in a large circle of friends in this city. She was born March 26, 1863, the daughter of Rev. William Preston, of Northwest Iowa Conference. She entered the Training School at the Deaconess Home in Boston, Dec. 27, 1890, and grad-

nated June 24, 1891, remaining in the Home as deaconess probationer until June 1, 1892. Married June 12, 1892, to Rev. E. J. Helms, she returned to this city soon after to engage in mission work with her husband at Epworth League House, University Settlement, until his transference to Morgan Chapel. Going last spring with Mr. Helms



REV. AND MRS. E. J. HELMS.

to Europe, she was obliged to return in October to her home in Iowa on account of falling health. She leaves three children — Pauline, Ruth and William.

Mrs. Helms was a rare woman, possessing an ardent nature permeated with an intense love for God and humanity. With a cheery way of looking at the bright side of things, and a firm faith in Providential guidance, she was a centre of wide influence, making all who knew her realize the power of an unselfish life, even if they did not understand its inner secret. Many a heart is now the willing throne of a gladly accepted Saviour because Christ used Mrs. Helms in making known His wonderful salvation; and many who already loved Him were inspired to seek a more complete consecration to Him for devoted service because of His love shining out so beautifully through her daily life. She was a leader because she was divinely led. By a winsome tact she made every one feel at ease in her presence, and because her faith in God and humanity was so strong, she made others want to live out the best in them. Tender and prayerful sympathy is expressed for the husband in this hour of his inexpressible loss.

A letter is received from Mr. Helms as we go to press, describing the glory of Mrs. Helms' departure, which is so comforting and inspiring that we present a portion of it:—

"John Wesley said, 'Methodists die well,' and proved it in his own last triumph. Father Preston has witnessed many glorious death-beds, but he says he never saw one where so much heavenly glory and victory was manifested as that which occurred last Tuesday, March 6, in this study where I am now writing. The Sunday previous she had received a marvelous spiritual blessing, so great that all the dreadful agony she had been patiently enduring for weeks left her for several hours, and we all hoped God had laid His healing hand upon her. Monday was a very wet, raw, windy day, and she rapidly grew worse. That night she was wandering in her mind among former scenes and friends, some bright, some painful. The brightest were those where she was leading souls to Christ, at which times her countenance was full of celestial glory. In the morning it was evident the end was near. While dreaming she spoke to a sister about 'that cold dark stream.' On waking, she asked for her husband, and, after embrac-

ing him, asked him to warm her cold face. Her father coming in, she asked him to pray. He knelt at her bedside and offered a short prayer. When he ceased she said, 'Father, pray on, I feel it coming.' He did not continue, for in a moment she broke out into ecstasies of praise. Her soul was filled with holy rapture, and her face was lighted up like that of an angel, and she waved and clasped her hands toward heaven. Her only prayer was that God would give her a voice to praise Him aloud (she had not spoken above a whisper for weeks). God did not grant her prayer, but we could hear all she said. First she repeated many times in rapture: 'Oh, if I could but tell you!' Then she said, 'It is blessed burning fire.' Then she repeated with me these two stanzas of Charles Wesley's hymn:—

" 'Refining fire, go through my heart,
Illuminate my soul,
Scatter Thy life through every part,
And sanctify the whole.

" 'Oh, that it now from heaven might fall
And all my sins consume!
Come, Holy Ghost, for Thee I call,
Spirit of burning, come!'

To this and the Scripture texts we repeated together she kept saying, 'Yes, praise God, that's it, that's it!' Then it seemed she must tell something of the glory in her soul, but all she could say was a rapturous: 'O father! father! father!' and, 'O mother! mother! mother!' many times. 'Mother' was her last word. She soon became unconscious, and in a few minutes breathed her last. Not until then could we weep. Before, we could not refrain from shouting and praising God because the holy rapture filled our hearts also, as the Divine Glory streamed upon us from heaven's gates as they were opening to let her in. We understand as we never did before the shining face of Moses, the fiery chariot of Elijah, and the Mount of Transfiguration. The news of her victory has produced a great impression in the town."

Mr. Helms will return to Boston this week, leaving the children in Eagle Grove for the present.

BATTLE FOR SALOON SUPPRESSION

One Dozen and One Facts

It is a Fact

That the saloon makes drunkards. "Since 1890 the number of murders has doubled twice, and last year there were 10,600 in our country—nearly every one of these committed by a rum maniac." Every saloon is a standing declaration of intention to inflict pain, injury, death, upon the community.

It is a Fact

That no business but that of drunkard-making ever suffered by the banishing of the saloon from a town.

It is a Fact

That the liquor business would go into bankruptcy if compelled to pay for all the damage it brings upon society.

It is a Fact

That if this business cannot afford to pay its own damages out of its enormous profits, no town can hope to pay them out of that small share in the profits called license or "blood money."

It is a Fact

That they who plead that the traffic must be licensed lest the commonwealth

be deprived of the "immense revenue," are really urging that men be solicited to squander \$10 for drink in order to put \$1 into the public treasury.

It is a Fact

That the saloon only pays the tax by robbing the public. Hence they who cry, "We must have the license money to help us run our schools," are either guilty of cruel rapacity or convicted of mental incapacity.

It is a Fact

That prohibition prohibits! "Good temperance men" are sometimes deluded and ready to repeal prohibition because it is "ineffective" and "inferior to a good license law." That would be a good reason for liquor papers and liquor-dealers to work hard for the establishment of prohibition. But they never do!

It is a Fact

That license doesn't prohibit! It is notorious that the license laws of the country are not enforced. This is "read and known of all men," save the officials. License cannot prohibit and does not restrain, and is a failure as a temperance measure.

It is a Fact

That the increasing use of fermented and malt liquors does not lessen the use of ardent spirits. This is shown by the official reports issued by the governments of the great wine and beer drinking nations—France, Spain, Italy, Germany, Great Britain, Belgium, Bavaria.

(Reported in the *New Voice*, Jan. 18.)

It is a Fact

That the saloon is the bitterest and most pitiless enemy of home and church. The Christian can never be satisfied short of the extirpation of a traffic so antagonistic to every interest of the church of God.

It is a Fact

That the liquor traffic can never be legalized without sin. "We condemn the license features of all statutes by which money is accepted for the legal protection of an immoral traffic." "In accepting money for such a purpose the government . . . becomes a partner in a business justly declared to be an enemy of God and of man."

(Methodist Discipline, 1896.)

It is a Fact

That the anti-canteen law passed by Congress last spring still stands. Mr. Griggs has interpreted it. So have the people! Mr. Griggs has registered his opinion. Public opinion is growing! Our President has had the matter under advisement for six months. So have the people! Meanwhile the toleration of the canteen has outraged the moral sense of the nation, and is calling forth protests and appeals and determinations.

It is a Fact

That where the people rule, votes are the weapons which must destroy Satan's most powerful engine, the saloon. Bishop FitzGerald says: "With the most deadly weapon at his command—the ballot—the Christian man should slay the fiendish foe, and slay it quickly."

THE HEAVENLY HOME

There is a heavenly home,
Far from earth's thorny road
On which as wanderers we roam
Toward that desired abode.
Ere long we shall discern
How bright its portals shine —
Beyond the starry worlds they burn
In radiancy divine.

On Faith's triumphant wing
We view that home above,
Where saved and happy spirits sing
The melodies of love.
From that ecstatic throng
Glad anthems fill the skies,
And o'er the plains of heaven prolong
Their choral harmonies.

When all the blest shall wake
Those songs of endless joy,
And striking harps of gold partake
Of that divine employ,
We shall have joined the choir,
That through the ages long
Will lift a rapturous anthem higher
Than notes of angel's song.

— Enoch L. Fancher.

THE UPPER MISSISSIPPI CONFERENCE

BISHOP W. F. MALLALIEU.

TEN years ago the Mississippi Conference, which then included the whole State, was divided. The southern half of the State retained the old name; the northern half simply added a prefix. The interesting fact appears that within these ten years the number of preachers has increased nearly a hundredfold, and the membership has increased in almost the same proportion. There is good reason to believe that the growth will continue, and in ten more years it would not be surprising if preachers and members should again double their numbers. It is especially fortunate that our church has two excellent schools in this State. Everybody who keeps in touch with our work in the South knows that Rust University at Holly Springs is one of the best of our educational institutions. It now looks as though its future career, under the management of Rev. Dr. W. W. Foster, Jr., will far exceed its past. Then we have Meridian Academy, which as a preparatory school is doing good work. If it could have buildings adequate to its needs and its opportunities, its attendance would easily be doubled. The Gammon School of Theology is not far away, and quite a number of the members of Conference have taken the whole or a partial course at Gammon.

The effect of these three schools on the personnel of the Conference is very remarkable. First of all, a stranger would notice the good quality and neatness of the clothing worn by the preachers. If by chance the question should be asked, "How does it come about that these men are so well clad?" the answer is at hand. The good sisters of the various churches are averse to having their preachers go to Conference in shabby clothing, so near the close of the Conference year they bestir themselves and the money is raised to pay for a new suit, and in due time the preacher gets it. Evidently the idea prevails that, as a horse looks better in a bright new harness, so a preacher in a spick-and-span new suit of clothes looks better than in old and worn-out relics of

the past. A gentleman looks out for his shoes, and the New England Conference in Tremont St. Church would not be able to excel this Conference in the matter of polished shoes.

Years ago some good young men appeared to think that all they needed in order to become the peers of Mr. Moody in evangelistic work was to get a large, limp-covered Bible and carry it around under the left arm. Some other impressive preachers of later date, having heard Sam Jones preach and seen him thrust his hands down deep into his trousers' pockets, have drifted into the erroneous conclusion that if they carry their hands in Jonesesque style they will become great pulpit orators and sway the multitudes. It is exceedingly rare to see one of these colored preachers with his hands jammed into his pockets. They have the dress and manners of gentlemen on the streets, in the church, and in the homes.

It is wonderful, also, how they have improved in the use of the voice and of language. The plantation dialects, accents, and incomprehensible grammar have virtually disappeared. Those are things of the past. The schools and the association of the preachers with the Bishops and General Conference officers have wrought the change. The beautiful thing about the General Conference officials is that they talk to these Conferences as men talk to men. For years I have not heard a single attempt to be grotesque or in any way to lower the standard of their speeches. Sometimes I think they do even better here in the South than in the larger Conferences of the North, and it may well be said that their speeches are received with as fine a sense of discrimination as could be desired.

Then the manner in which the regular business of the Conference is carried on is worthy of all praise. The people contrast this with the manner in which business is done in other church conferences. An ordinary pencil is all the gavel that is needed, and the presiding officer has no need to clap his hands and cry out and shout. These brethren of our church keep order on their own account, though it must be confessed, in the cold snap that came on us so that the presiding officer needed to wear a heavy overcoat all through the morning sessions, the preachers would now and then crowd around the stove long enough to thaw out, and then at the slightest hint would resume their places.

The election of delegates to General Conference always involves considerable mental strain, especially on the average candidate. The brethren applied their best mathematics to secure a fractional additional delegate. But the figures were stubborn, and it finally appeared that they were just four short of the requisite number. When this question was settled, the election went on as quietly and with as much decorum as the most fastidious could desire. Again and again, as I beheld the scene and contrasted it with some elections I have witnessed, I thanked God that I had lived to see the day when a body of black preachers, in the State of Mississippi, not a few of whom were born slaves and had heard the crack of the slave-driver's whip, were now transacting some of the most important work of the

great church with which in the good providence of God they are connected, in such a quiet, dignified way that one seemed to be in the presence of Christian gentlemen who realized the weight of the duties devolving upon them, and the importance of giving the world an illustration of the magnificent progress they have made.

Thank God again that the money and toil our church has spent on the Southern field has not been as water spilled upon the ground! Dollars here and there may have gone astray, but nowhere in this earth have the returns been as large, as speedy, and as satisfactory as here.

Corinth, the seat of the Conference the present year, was the centre of extensive military operations during the Civil War. The houses are still pointed out where Sherman, Grant, and other distinguished officers had their special headquarters. The house is yet standing from the veranda of which General Johnston reviewed the Confederate troops as they marched out to the fateful field of Shiloh; and to the same house his body was brought back after the battle. Thirteen years ago I was in Corinth, after having made a thirty days' tour from the extreme southwest corner of the State to this extreme northeast point, having held very nearly a hundred public services in the thirty days, and in that time having visited nearly all the large towns in the State. At Corinth I was most delightfully entertained by Col. W. M. Inge, who served on General Lee's staff in Virginia, and volunteered to serve on General Johnston's staff at the battle of Shiloh. At the close of Conference, having a couple of hours to spare, I crossed the town and found the residence of my old friend. It was with genuine regret that I learned that he had been confined to his bed for a whole year, and was very seldom seen by visitors. But when his wife learned that I was in the house, she said she was sure her husband would be more than glad to see me; so without delay I was ushered into the sick-room. For a half-hour or more we three talked over the events of the former meeting, and then we drifted into Christian experience, and especially the comfort of Divine grace in times of sickness. Then I said, "Colonel, shall we pray together?" To this he earnestly responded in the affirmative. I am sure that neither of us who were present will ever forget those blessed moments spent at the mercy seat. Both husband and wife insisted that I must never come to Corinth without calling upon them, and assured me that but for sickness they would have expected to entertain me through the Conference. The Colonel is a staunch prohibitionist, and has done most excellent service in clearing his county of the curse of drink. Would that there were more such men as he, and more such Christian homes!

—The mind wants steadying and setting right many times a day. It resembles a compass placed on a rickety table; the least stir of the table makes the needle swing around and point untrue. Let it settle, then, till it points aright. Be perfectly silent for a few moments, thinking of Jesus; there is an almost divine force in silence. Drop the thing that worries, that excites, that interests, that thwarts you; let it fall like a sediment to the bottom, until

the soul is no longer turbid; and say, secretly, "Grant, I beseech Thee, merciful Lord, to Thy faithful servant pardon and peace; that I may be cleansed from all my sins and serve Thee with a quiet mind." — Bishop Huntington.

"JUDGMENT MUST BEGIN AT THE HOUSE OF GOD"

REV. J. D. PICKLES, PH. D.

THE Bishops' Address and the editor's comments upon it come with great weight of appeal to the ministry and laity of the Methodist Episcopal Church. It is somewhat remarkable that the evidence of unspirituality which the Bishops state as the reason of the decline in the aggressive power of the church should appear in the same issue as the address. In the paragraph appealing specifically to the ministry, the Bishops say:—

"The people are what we inspire and lead them to be. Our lives type the lives of the laity. If we are anxious about personal ends, about place or salary or grade, so as to do less than our best spiritually, the membership will sink to lower levels, and become worldly."

That is the truth, strongly put and weighty with meaning. But what of its influence when one turns the page and reads from "Quæro," the Chicago correspondent:—

"The Book Committee held its meetings in the assembly room on the fourth floor of the new building. During the stay of the Committee it was entertained at dinner at the Union League Club by Hon. John Farsen, a prominent layman of Oak Park. The sessions of the Committee, save the executive, were open to all. No, not all. The ubiquitous reporter was denied even standing room."

"Dr. Buckley was here. Dr. Kelley was here. Dr. Moore was here. Before he left for home, the editor of the New York *Advocate* made one of his *sui generis* speeches. The cut of the salaries of all the editors was under consideration. Dr. Moore had spoken twice in opposition to the cut. He said: 'Cut my salary if you want to, brethren, it will be all right with me; but don't you cut it.' Dr. Buckley said: 'You can cut my salary if you want to. I do not care. But I serve notice on you now that if you do cut it, I will do enough lecturing more than I do now to make it up; for there is one thing I will not do even for the Methodist Church: I will not run in debt, and I cannot live on less salary than I get now.'

"None of the salaries were cut."

Wouldn't it have been well to have had a special paragraph addressed to Bishops, secretaries and editors? Every pastor faces frequently the fact of lowered salary, yet uncomplainingly cuts his garment according to his cloth. Couldn't our secretaries and editors, with money to burn, do the same? When a secretary can boast of salting down thirty thousand dollars, when Bishops die leaving from sixty to eighty thousand dollars and will nothing to church or philanthropies, isn't it time that plain words should be uttered and judgment begin at the house of God and among the chief priests of the sanctuary? Isn't it time that Bishop Wesley was re-read on money-getting and money-giving by his successors in the episcopacy and secretaryships? Come now, good friends and brothers of special salaries and special honors, a wonderful opportunity opens for an effective and most powerful

appeal, weightier by far than even the forceful and strong-worded message—the appeal of example. "What doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him?"

And then, as to the passion for saving souls: Is it not a lost art among the officials of the church? And are not those who do make their Conferences ring with the shout of new-born souls looked at askance and in a measure pitied for their old-fashioned notions? Why not every Bishop a revivalist at Conferences? Why should not the secretaries, instead of delivering dry-as-dust speeches which effect nothing, come to us full of power, unctioned with the Holy Ghost, and impassioned in their appeals to sinners? The Bishop's Address is timely, forceful and weighty with truth. It needs but personal illustration to make it the most powerful paper ever issued from the episcopal bench. Led by these men of God, the ministry and laity will make any sacrifices called for, that our beloved Methodism may once more march with conquering tread to the conquest of the world.

Boston, Mass.

THOUGHTS FOR THE PRESENT DISTRESS IN MATTERS BIBLICAL

PROF. BORDEN P. BOWNE, LL. D.

[A paper read at the Methodist Episcopal Church Congress, St. Louis, Mo., Nov. 27, 1899.]

[Concluded.]

ON the other hand, the conservative who claims a right to be heard in these matters, equally needs more grace and thoughtfulness than he always possesses. He is rightly persuaded that we have in the Scriptures a treasure of supreme religious value; but he wrongly supposes that this assumption carries with it a solution of the various critical and historical problems respecting dates, authorship, mode of production, and the like. He confounds his belief in a divine revelation, which all Christians hold, with a particular conception of the mode and method, which is no essential implication of revelation whatever. And having begun in confusion, he often goes on to uncharity and regards all who hold a different conception as enemies of the Word of God. And sometimes this confusion, conceived in ignorance, is brought forth in iniquity; conceit and vanity, concurring with obstinacy, stiffen into malignity; and the fuming mass of illiteracy and egotism, of spite and envy, of grudge and resentment, is thought to be godly zeal for the faith. This is the typical professional heresy-hunter. Fortunately this extreme is seldom reached nowadays. But in all seriousness one would like to ask any conservative who is tempted to think and speak hardly of his brethren, if he really believes that the great body of Christian scholars have become, wittingly or unwittingly, apostates from the faith and are working for the overthrow of Christianity. It would seem that only the most determined Pharisee could answer such a question in the affirmative—a Pharisee of the type described in the following Eastern story: A self-satisfied saint speaks: If an angel from heaven should reveal that there are only ten righteous men on the earth, two of them would be my son and myself. And if the angel should reveal that there are only five righteous men, two of them would be my son and myself. And if he should reveal that there are only two

righteous men, they would be my son and myself. And if he should reveal that there is only one righteous man, that one would be myself.

Fortunately such cases are rare. There are only enough of them to serve as a warning example. But while the professional conservative commonly means well, he seldom sees clearly. He misses the point at issue, or he has wood, hay and stubble bundled up with the pure gold of Christian doctrine, and he thinks they are all alike valuable. Dr. Moulton, one of the English revisers, used to tell with great relish a story of a good old Methodist who waxed warm in the class-meeting about the Bible and the rumors he had heard that we were to have a new Bible. "We don't want a new Bible! The old Bible took my father to heaven, and it'll take me."

"Should all the forms that men devise
Assail my faith with treacherous art,
I'd call them vanity and lies
And bind thy Gospel to my heart."

There could be no better illustration of fine Methodist zeal and loyalty and fluency, combined, however, with a mistake of the matter at issue which rendered them quite irrelevant. And this naive old saint perfectly illustrates the misunderstanding of many conservatives respecting the Bible. They identify their conception of the mode of revelation with the essential truths of Christianity, and claim for the former what is really due to the latter. Or they identify the Word of God, which is God's revelation of His nature and purposes, with the verbal text of the Scriptures. Accordingly they call loudly for a return to the "old Bible," charge us to be loyal to the "Word," implore us to stand by Moses, tell us that higher criticism never saved a soul, and lay all the evils of the time or anything they happen to dislike at the door of the higher critics. Now this may not be quite so naive as the utterance of the good Methodist saint just mentioned, but it is quite as illiterate and indiscriminating. The Word of God is not the text of the Bible, but the great truths concerning what God is and what He means which He has revealed to men. And men are not saved by their doctrine of Scripture, be it conservative or progressive, but by faith in God the Father, in the Lord Jesus, in the sanctifying Spirit, and in the forgiveness of sins. This is the faith that saves, not faith in the ass that spoke, or the ax that floated, or the rib that was made into a woman. These may be great truths, but they certainly are not saving truths; and when some random talker finds the secret of an evangelist's power in the fact that he believed every word in the Bible, he simply shows that he is only a talker without insight or discrimination. Not faith in the verbal inerrancy or infallible dictation of the Bible is the great thing, but faith in God and in His truth and kingdom and presence in the world and divine nearness to all who call upon Him. The Gospel of the grace and righteousness of God is one thing; the conception of the mode and method of revelation is quite another. And when the conservative charges those who hold another conception of the mode of revelation with being enemies of the Gospel, only extreme ignorance prevents the misrepresentation from sinking into slander. The misconception is as gross as that of the zealous Methodist referred to who thought the revisers of the Authorized Version were trying to take away the old Bible and palm off a new one on him.

Indeed, the conservative doctrine of Scripture, so far from being a source of power, is a profligate

SOURCE OF DOUBT AND DIFFICULTY.

Unwittingly, no doubt, but nevertheless in effect the conservative of this type is one of the chief enemies of the faith. If his view

were simply unscholarly, we might endure it by thinking of something else; but it is the chief hindrance to faith with well-meaning men, and the great point of attack by opponents of Christianity. Accordingly we find in our schools that the persons most likely to fall into infidelity are those who have been brought up in a mechanical conservatism and have been allowed to know only what was supposed to be safe. And as for opponents of Christianity, I have read a deal of anti-Christian literature in the last thirty years, and, excepting that of the atheistic and materialistic type, practically all of it consists of objections springing, not out of the essential truths of Christianity, but out of gratuitous difficulties arising from the traditional doctrine of Scripture. No greater external aid to faith could be found than the modification of this doctrine which the facts are forcing upon us.

The ease with which the indiscriminating take the customary for true and view any departure from it as dangerous, should be borne in mind when we come upon scare-heads in print or declamation. Rightly or wrongly a great many good people opposed the recent revision of the English Bible on the ground that it must tend to unbelief. One zealous conservative announced not long ago that he thought it a very dangerous thing to question the infallibility of the English version. And one of my correspondents recently wrote of a Western preacher whose faith had been sorely shaken by learning of the various readings in the manuscripts. He was a man who had been brought up on the notion of a technical and verbal infallibility of the Bible, and when he heard that the manuscripts do not strictly agree, he saw the direst "logical consequences" looming up, and his faith was upset. Of course higher criticism did it. But it is hard to see how such a faith could be safe anywhere out of doors. So tender a plant should be kept under glass, and the supply of glass is limited. And in general, when we hear of some one who has lost his faith because of biology or evolution or higher criticism, we shall do well to inquire into the circumstances of the case and learn what manner of faith it was that was lost, and how the loss came about. Simple, honest daylight may overthrow a faith that has been reared in the dark; but the daylight is not at fault.

The conservative commonly comes to this inquiry with an *a priori* conception of what revelation must be, and any departure from his view is held to make the Word of God of none effect. With this prejudice in mind, he rarely makes an inductive study of what revelation really is, or how it has been made. In this way he falls into the *a priori* rationalism which he so perhorresces. As he knows what must be, he is at little pains to inquire what is. He works his machinery of "logical consequences" for a great deal more than it is worth, and attributes to his opponents all he is pleased to infer from their position. By means of this verbal logic he is enabled to heap opprobrium on anything he dislikes. But conservatism of this type should be reminded of its own history. It should recall its exploits and adventures with astronomy and geology and biology. It should remember that scarcely a step of progress has been made which has not been resisted by some one on the ground that it would overthrow faith in the Bible. The claims of this sort make a most grotesque collection, ranging all the way from attacks on astronomy and geology and geography and political economy to demurrers against anaesthetics, lightning rods, fanning mills, and women going to the General Conference. This humiliating history would be a profitable subject of reflection

for any one who is inclined to resist any departure from his conception on the ground that it would make the Word of God of none effect. The most pronounced conservative now holds many things which were once rejected as heresy; but his mental attitude is fixed. He is ready to build the tombs of dead prophets, but living ones must be stoned.

The conservative should also remember that questions of fact can never be settled, so as to stay settled, by authority, but only by the appropriate methods of investigation and evidence. Bulls against comets are futile. The good church father who refused to look through Galileo's telescope, lest he should see Jupiter's moons, has had many imitators, but he was not a model investigator. And even after the motion of the earth had been renounced and cursed, the earth kept on moving as before. Conservatism has inflicted not a little humiliation and disgrace upon religion at this point. As a rule it has at first denied or denounced the facts, and has shown that they could not be facts as they would make the Word of God of none effect, or, still worse, were contrary to the Confession of Faith or the "Consensus of the Church." After a while it has admitted that they were facts, indeed, but of no importance; and finally it has forgotten that it ever denied that they were facts. Come and let us reason together and look at the facts together, must be the scholar's motto; and he must always aim at adjusting his thoughts to the facts and never at adjusting the facts to his thoughts. For facts still remain stubborn things and sooner or later will have way—Popes, Bishops, Councils, General Assemblies and General Conferences to the contrary notwithstanding.

But now some good conservative will ask if we are not dissolving everything away. This question roots in the failure to distinguish between the essential truths of divine revelation and the

CONCEPTION CONCERNING THE MODE AND METHOD OF REVELATION.

The truths stand fast; but the conception concerning the mode and method vary. We have substituted for immediate dictation the conception of a historical and gradual unfolding in accordance with God's general laws in life and history and humanity, but we believe no less in the revelation; indeed, it seems to us diviner than ever, now that it has become more human; and more supernatural than ever, now that we trace God's universal natural methods in it. And this leads to the reflection that all critics, advanced and conservative alike, should fix their attention on the central ideas of revelation and discern the subordinate and relatively unimportant nature of their inquiries. Christian thought does not centre around the authorship of the Pentateuch or the unity of Isaiah, the inerrancy of the Biblical record or the historicity of Daniel. It centres, as we have said, in the thought of God the Father Almighty, of Jesus Christ his Son and our Lord, of the sanctifying, inspiring, life-giving Spirit, and of the kingdom of God. This is the gist and root of the whole matter; and from this our thought should go out and to it our thought should ever return; for this is what gives meaning and value to Bible history and Bible study. The supreme thing is not to affirm or deny higher criticism, not to affirm or deny the Mosaic authorship of the Pentateuch, not to affirm or deny the historicity of Daniel, but to preach the Gospel and bring in the kingdom of God. This only is of faith concerning the Scriptures, that God has revealed Himself through them and the history which they record as a God of righteousness and grace. And this only is of faith respecting

Christianity, that it is God's great and supreme revelation of what He is and what He means for men. To depart from this faith is heresy. To live and work in this faith is to be a child of the kingdom. Given these central truths and the accordant life, we may be sure that all other matters will adjust themselves in time. If the radical be over-radical, life and reflection will restrain him. If the conservative be unduly timid, experience and further study will encourage him. And on the plane of a common devotion to this kingdom and Lord, all Christians should meet. They would then find their differences fading away entirely, or at least sinking into relative insignificance; and they would keep the unity of the spirit in the bonds of peace. Moreover, out of this method of life will come a conviction of the truth which can be reached in no other way, and which will dissolve away all the formal doubts which swarm about the speculative and deductive treatment of the subject. And this is the only method by which living conviction can be attained. Abstract reflection on miracles and prophecies, after the manner of the traditional apologists, never convinced anybody, and never will.

And this recurrence to the central truths of revelation and their realization in life contains the solution of another difficulty which the conservative often feels and which is indeed his chief theoretical difficulty and the foundation of his polemics and the source of the fearsome "logical consequences" which infest his imagination. What security, he asks, tearfully or truculently according to his temper, if we do not maintain the strict inerrancy of the Scriptures? This difficulty is a real one with many, and it continually reappears in conservative polemics. It is only an echo, however, of an *a priori* rationalism which has vanished from the field of philosophy and maintains a precarious existence among conservative Biblical critics. In itself it is a specification of the general problem of cognitive certainty. It was long a tacit assumption with speculators that knowledge must be deduced by cogent reasoning, if we would attain to certainty. Accordingly they have looked about for a standard of certainty which would make everything logically sure; and they have not found it. And the skeptic has argued: If our senses ever deceive us, may they not always deceive us? If testimony be sometimes false, may it not always be false? If our faculties may lead us into error, how do we know that we are not always in error? What and where is the standard? Closet verbalisms of this sort have been the stock-in-trade of the professional skeptic since the beginning, but the critic long since found him out. There is no standard of certainty beyond the mind itself in contact with the facts and with its furniture of experience. The problem of certainty with regard to any concrete matter is a practical problem. Speculation leaves us in the lurch, and logic only marks time. But we use our sense and faculties in living experience and continue to attain to reasonable practical certainty in spite of the theoretical doubt.

The application is obvious. The value of the Scriptures cannot be determined by abstract and *a priori* speculation about them, but only by using them in the honest desire and purpose to know the mind and will of God. Used in this way, they will always vindicate their supreme religious significance in spite of the closet philosopher and dealer in "logical consequences." In this field experience is the only source of certainty and test of truth. Here, as elsewhere, the "logical-consequence" man can pick flaws; and here, as elsewhere, good sense ignores him. The appeal must

be to experience, not to logic-chopping.

In conclusion, I mention another point the clearing up of which will help to a better understanding of this subject. This is the

RELATION OF THE NATURAL TO THE SUPERNATURAL.

A large part of the difficulty which the traditionalist feels in accepting the newer views of the Bible spring from a misconception of the relation.

Theology is largely philosophy applied to religious subjects, and hence takes its character mainly from the type of philosophy. Our traditional theology has commonly had a deistic basis and has shaped itself accordingly. In deism God is an absentee, and nature is something which, for the present at least, runs itself without any outside assistance or interference. This type of thought always has a tendency toward materialism and atheism. It recognizes no need for God except to set the world a-going; and this need, due regard being had to the indestructibility of matter and the persistence of force, becomes increasingly doubtful. Nature is mechanism, and all natural events are mechanically produced. The supernatural, if there be any such thing, is something altogether apart from nature, if not hostile to it.

The theology and apologetics based upon this philosophy took on a corresponding form. God was looked for outside of nature, or in strange and portentous events within nature. The steady on-goings, the unfailing ordinances of the world, which to enlightened thought are the great witnesses to His faithful purpose, were looked upon as matters of course which came along of themselves in the natural order. But God was thought to manifest Himself, if at all, in the working of miracles, the utterance of prophecies, and in divers prodigies and interpositions. These were the chief, if not the only, witnesses of God's presence in the world. Hence the fear which religious thinkers of this type feel at the extension of the reign of law, and their anxiety to find "breaks" in the natural order. Hence also their fear of what they call "bald naturalism," and their zeal for an equally "bald" supernaturalism. A self-running nature and a God of portents and interpositions were the fundamental articles of their creed.

But this is mainly illusion. It has very little in common with the supernatural of the Scriptures and very slight foundation in a sound philosophy. The Scripture writers believed that nature itself is God's work, and they freely ascribed natural events to the direct working of God. Philosophy, on the other hand, is fast becoming unanimous in discrediting the deistic notion of the self-running nature and the absentee God. That false antithesis of the natural and the supernatural which makes them two mutually exclusive realms, is disappearing. There is no division of labor between nature and God. Nature is but the form and order of the working; and God is the ever-present ruler and administrator of what we call nature; or rather God is the living Will from which nature forever proceeds and by which nature is constantly upheld. When this fact is fairly grasped, we shall lose that unintelligent fear of "naturalism" and that equally illiterate zeal for "supernaturalism" which have been the source of so much confusion in religious thought. Both believer and unbeliever have done about equally wild work over this antithesis of the natural and the supernatural; and what they both need, next to more grace and good temper, is a profounder philosophy. When this is reached, the be-

liever will no longer be afraid of the reign of law and look for God in chaos rather than in cosmos; and the unbeliever when he has traced the order of law will no longer fancy that he has excluded God. We need to rise to the thought of a supernatural natural and a natural supernatural; that is, a supernatural which founds and maintains an order of nature, and a natural which is founded in and maintained by the supernatural.

And not only do we need to correct our philosophy on this point, we equally need to correct our ethics. In general our conception of a divine manifestation has been non-ethical. The presence of God in history has been almost entirely limited in our thought to the performance of prodigies of some sort. If we were asked what the coming of God's kingdom on the earth would mean, we should begin by thinking of various scenic glories and freedom from work, and would probably miss altogether the essential thing—the doing of God's will on earth as it is in heaven. But this is all a mistake, a mere reflection of our low moral development. Personally I have never had much trouble over miracles. I believe that God is bound only by His wisdom and goodness, and will do whatever they demand. If uniformity, then uniformity; if new departure, then new departure; if miracle, then miracle. But the great proof of God's presence in history and the sole significance of that presence lie in the moral realm. The slow moralization of life and society, the enlightenment of conscience and its growing empire, the deepening sense of responsibility for the good order of the world and the well-being of men, the gradual putting away of old wrongs and foul diseases and blinding superstitions—these are the great proofs of God in history; and in comparison with them all physical miracles sink into insignificance. It is nothing less than pathetic to find men ranging through Biblical and ecclesiastical history seeking after a sign, instead of fixing their thought upon this sign of signs—the spread of reason and righteousness in the earth.

The consideration of these points will tend, I think, to relieve and lighten the present distress in matters Biblical. The conservative must learn discrimination and beware of uncharity and hysteria. The progressive student must also learn patience and cultivate a sweeter reasonableness than he always possesses. And both alike must learn that the Gospel of the kingdom is the supreme thing, and that that doctrine of Scripture is best which best helps men into the kingdom and into the realization of God's presence and gracious purpose in their lives. Meanwhile, I have no question that the new view of the mode and method of revelation is in general correct, and that when we get used to it we shall find in it both relief and inspiration.

—A cabman in Liverpool signed the pledge for Rev. Charles Garrett, one of the leaders of temperance reform in English Methodism, but soon afterward he broke it, and, being ashamed of himself, he kept out of the way of the minister. One day Mr. Garrett found the poor miserable fellow and, taking hold of his hand, said, "John, when the road is slippery, and your horse falls down, what do you do with him?" "Help him up, sir." "Well, I have come to do the same," said the Christ-like minister. "The road was slippery, I know, John, and you fell, but there is my hand to help you up again." The cabman's heart thrilled, and tears came into his eyes. He caught his friend's hands in a vice-like grasp and murmured in a voice husky with emotion: "God bless you, sir, you

will never have cause to regret this—I'll never fall again." And he never did. He was saved by the spirit of Jesus expressed in the sympathetic helpfulness of the minister of the Gospel.

THAT FAILURE IN ITALY

REV. E. E. POWELL, PH. D.

THE following paragraph (already noticed in the *HERALD* of Feb. 28) is taken from a recent number of the *Boston Evening Transcript*:—

"Rev. Dr. William Burt, presiding elder of the Rome District of the Italy Conference of the Methodist Episcopal Church, told the Methodist ministers yesterday that his church ought to notify Pope Leo XIII. immediately that Methodism is in Italy to stay. He also criticised in no mild terms the policy of the Missionary Society in cutting down the appropriations to the Methodist work in Rome. American Methodism is a good deal of a failure in Italy, but Dr. Burt declared that those in charge ought to be held responsible for this, as the blame, if there was any, lay a good deal nearer the Methodist Book Concern Building in this city [New York]. He said that in Italy Methodism ought to have one head and that head in Italy, not seven thousand miles away and changed every year or two. This statement brought out cheers, showing the local feeling on the missionary bishop question. This question is a live one at present, and it would appear that New York Methodists favor such superintendence."

The comparative failure of the Italy Mission, conceded by Dr. Burt, is vaguely charged to church authorities in the Book Concern building at New York. Will he kindly explain to the general public just in what particulars the progress of the mission has been hindered by the interference of officials at New York? We want specific statements. It is the opinion of every other American man who has been connected with the work in Italy during the last twelve years, that the higher authorities of the church have not interfered enough. It cannot be that Dr. Burt has in mind the recent appointment of a finance committee to guard more carefully the expenditure of funds, for against this measure nothing worse can be said than that it came too late to save the mission from a debt of \$90,000. As to the division of the field, no other American acquainted with the work doubts that this change was in the right direction, though some perhaps would question the wisdom of making so many districts before sending more men to the field. (More men, by the way, have in recent years not been wanted, and never will be again, until after the longed-for happy issue of some General Conference election. In the meantime, any intention of the Missionary Society to re-enforce the mission will be adroitly defeated.)

Dr. Burt's cry for larger appropriations will not be echoed by all who have the true interests of the mission at heart. Many such believe its disease to be chiefly due to over-feeding, and that a little dieting would be a wholesome thing. They see a confirmation of this view in the fact that after the mission has been maintained nearly thirty years at a total expense of more than a million dollars, it is still so far from being able to stand alone that it cannot yet boast a single self-supporting church, or even one that contributes to this purpose a sum worth naming.

The allusion of the reporter to the "missionary bishop question" makes it clear what, to the mind of the speaker reported, would be an ideal arrangement for the mission—a bishopric for Italy with Dr. Burt as bishop! Has ecclesiastical politics become so shameless that a man may now openly ask for office and "stump" the church in his own behalf?

Cambridge, Mass.

THE FAMILY

DRIFTING BY

Drifting by, the winter days,
Drifting by, the storms and snow;
Swift unto the woodland ways
Come the hours when buds will blow.

Hasting by, the childish life,
Brooded o'er by mother love;
Soon will come the toil, the strife,
Stones beneath and clouds above.

Passing, all our grief and pain,
Every heartache, every care;
Passing, sorrow's bitter rain;
Coming, days serene and fair.

Drifting by, our deepest loss,
Burden, anguish, drifting by;
They who patient bear the cross
May receive the crown on high.

Hurrying on, this mortal day;
"Earth to earth and dust to dust"
Over us some voice shall say,
Yet the ceaseless Love we trust.

Heaven shall open wide its gates,
Let our pilgrim bands come in;
There for us the Master waits,
There we'll drop the load of sin.

Drifting, drifting, drifting far,
Fast and far the fleeting days,
Till we cross the moaning bar,
Till we reach the endless praise.

— MARGARET E. SANGSTER, in *Christian Intelligencer*.

Thoughts for the Thoughtful

O passing Angel, speed me with a song,
A melody of heaven to reach my heart,
And rouse me to the race and make me strong!
— Christina Rossetti.

Do not leave the sky out of your landscape. — Emerson.

If our right hand is not to know what our left does, it must not be because it would be ashamed if it did. — Ruskin.

You will find yourself refreshed by the presence of cheerful people. Why not make earnest effort to confer that pleasure on others? You will find half the battle gained if you never allow yourself to say anything gloomy. — Lydia Maria Child.

You have seen a ship out on the bay, swinging with the tide, and seeming as if it would follow it; and yet it cannot, for down beneath the water it is anchored. So many a soul sways towards heaven, but cannot ascend thither, because it is anchored to some secret sin. — Anon.

We must look out and around to see what God is like. It is when we persist in turning our eyes inward, and prying curiously over our own imperfections, that we learn to make a God after our own image, and fancy that our own darkness and hardness of heart are the patterns of His light and love. — Charles Kingsley.

Let us enter ourselves as pupils in the school of God's love; let us lay aside our own notions of the course of study; let us submit ourselves to be led and taught; let us be prepared for any lessons that may be given from the blackboard of sorrow; let us be so assured of the inexhaustible tenacity of His love as to dare to trust Him, though He slay us; and let us look forward to that

august moment when He will give us a reason for all life's discipline, with a smile that shall thrill our souls with ecstasy and constrain sorrow and sighing to flee away forever. — Rev. F. B. Meyer.

It is probably no abrupt shock to the one who appears to us to die. To himself he only seems, I suppose, to be placed in the midst of new scenes, new friends, new occupations. We shall be no more surprised, I imagine, at finding ourselves in the other world than we were at finding ourselves in this world. Sottly we were cradled into existence here, gently we shall be lifted into existence there. There, as here, we shall be in a world of surrounding beauty and wonder; there, as here, we shall find ourselves born into a home and a society; there, as here, by slow degrees we shall understand our new home and our new work. — James Freeman Clarke.

Now, let us be quite sure that if we do every day just set ourselves simply to serve God, to live as His children and servants, doing the right thing, crushing down the evil and clinging to the good, that it assuredly means growth, a development, a getting further on and higher up, step by step, nearer to the divine ideal. There are no milestones on the way to heaven by which you can tell how far you have come, or how far you must go. But being in the right road, you do know where it goes to. Pluck up a brave spirit: "Tired I may be, but I will just keep right on." — Mark Guy Pearse.

A great emperor said: "I have tried everything, and nothing is of any profit." Goethe said his life had been a continual rolling of a stone up hill, which as continually rolled back. But Paul said: "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness;" in the retrospect, fidelity, earnestness, and achievement; in the future, beyond the bloody death, a continued career from glory to glory. — Samuel Harris, D. D.

In one of the old cathedrals in Europe the guide bids the visitor watch a certain spot, until the light from the window falls upon it. There he sees, carved on a rafter, a face of such marvelous beauty that it is the very gem of the great building. The legend is, that, when the architects and masters were planning the adornment of the cathedral, an old man came in and begged leave to do some work. They felt that his tottering steps and trembling hands unfitted him for any great service; so they sent him up to the roof, and gave him permission to carve upon one of the rafters. He went his way, and day by day he wrought there in the darkness. One day he was not seen to come down, and going up they found him lying lifeless on the scaffolding, with his sightless eyes turned upward. And there they saw a face carved on the rafter, a face of such exceeding beauty, that architects and great men bared their heads as they looked upon it, and recognized the master in him who lay there still in death.

In the church of the living God we are all set to carve the beauty of the face of Christ, not on the rafters or walls of any cathedral, but on our own heart and life. Be it ours to do this work with such care and skill that, when our eyes are closed in death, men may look with reverence upon the beauty of the face our hands have fashioned. Some of us may feel ourselves too feeble, or too unskilled, to do any great

work in this world for Christ; but none are too feeble or too unskilled to carve the beauty of Christ on their life. And it may be that, in the time of great revealing, it shall appear that some trembling disciple among us, timid and shrinking, whose voice is not heard in our meetings, whose work is in some quiet corner, out of sight, has wrought the beauty of Christlikeness in an exquisiteness which shall outshine all that any even of the greatest of us have done. — J. R. Miller, D. D.

No chance has brought this ill to me;
'Tis God's sweet will, so let it be:
He seeth what I cannot see.

There is a need-be for each pain,
And He will make it one day plain
That earthly loss is heavenly gain.

Like as a piece of tapestry,
Viewed from the back appears to be
Naught but threads tangled hopelessly,

But in the front a picture fair
Rewards the worker for his care,
Proving his skill and patience rare.

Thou art the workman, I the frame;
Lord, for the glory of Thy name,
Perfect Thine image on the same!

— Selected.

O Lord! let Thy presence put to flight the petty cares that eat out the nobleness of life. Pity those who seldom rise above the littlenesses of life: those whose talk is of the world's chaff, whose care is of the dust of the highways of life. Lord God! have a holy pity for them that think but of the cares and troubles, the poor, weak things of the world. Take these cares from us. Let us be of those that love the great heights of life, that are overcome at times by Thy great works; so that passing through life Thy mightiness may comfort us and make us fight continually Thy great battle of Christ against sin, of God against the devil. Amen. — Closet and Altar.

JACOB CONNOR'S SYMPATHY

EUGENIA D. BIGHAM.

NOT long since, I was visiting in the family of an ex-Governor, and I heard him relate a story which he gave me permission to print.

"No use to go to the theatre to see tragedy," he said. "It is all around us in every-day living. So is pathos. When I was Governor I took a little pleasure trip, going to see a special friend. His country home was near the — coal mines, and I made known my intention of visiting them. Of course my visit to the neighborhood was known of even before I had arrived at my friend's home; and the very children along the wayside smiled up at me as I drove from the little depot to my friend's house.

"The third morning of my stay I went to the mines with a pleasant party of gentlemen. I was about to enter the shaft when I felt a touch on my arm, and turning saw a girl about fifteen years of age. She was the only female to be seen, though a number of idle men were standing about observing the Governor."

"The girl was bareheaded, holding a limp sunbonnet in her left hand. Her shoes were much broken, and her black calico dress had been washed until it was rusty. That, and the intense paleness of her long, bony face, made the big freckles very plain. I noted these things at a glance, and then my eyes looked into hers — the most beseeching eyes I ever saw

outside of the head of a hungry dog pushed into the cold.

"What is it, child?" I asked, every one looking on, waiting.

"Please, sir, let my brother go home a little while," she said. "The sight o' him will keep mother from dying, and we can't get along without mother."

"Who is your brother, and where is he?" I asked, though I had guessed promptly enough that he was a criminal at work in the mines.

"His name is Nathan Peel, and he's—he's down there," she said, pointing to the shaft. "It's nigh about killed mother, sir," she added. "She would take a turn for the better and get well if she could just see him at home for awhile. And Nathan didn't do what they said he done, Governor. He didn't do it."

"A light that was fierce seemed to spurt up in her eyes as she spoke, and her face became mottled with color. 'He ain't that kind,' she continued. 'But the law put him down there, and he'll work faithful. Only, let him go home this once—only let him! only let him!' she pleaded.

"I remember her words well, but to tell how her voice sounded is out of my power. I know it made me feel like taking the young man in question by the shoulder and hurrying him home without a moment's delay. Instead, however, I asked the questions one in a similar position would be expected to ask. I found that the family lived fifty miles away; that the girl had walked the distance, alone, having heard of my intended visit; that her father was dead, and that the mother had been in bed ever since the arrest of the son.

"You are a brave daughter and sister, my girl," I said. "But I cannot promise to let your brother go home. I will have to look into the matter before I can promise anything. But I will see him when I go down into the mine, and when I come up I will have something more to say to you if you are here."

"She watched me hungrily while I spoke, and by the time I had finished every atom of spirit had died out of her face. It was the most hopeless thing I had ever looked at, and she turned from me listlessly, saying: 'Mother said you would not let him come.'

"She sat down on a block of wood, and I stepped to my place and was lowered into the mine. By and by, Nathan Peel was pointed out to me. He and his sister were strikingly alike. He was tall, and thin, and pale, and dispirited. But he was working like a beaver.

"This is his first year on a sentence of ten years for assault with intent to murder," some one told me.

"I said I thought it a light sentence.

"There seem to be certain facts on his side despite the overwhelming circumstantial evidence," was answered. "For one, he never could be made to admit his guilt—never has done it."

"An impulse as strong as it was sudden moved me, and I approached the young fellow—he was barely twenty-three. He rested on his pick a moment, and looked at me. 'I am told that you say you are innocent,' I remarked, bluntly. He eyed me as he wiped his brow, and evidently thought me a meddling visitor, nothing more. Then he grasped his pick and re-

turned to work, merely saying, 'I am innocent.' The spiritless way in which he said it reminded me of his sister's tragically hopeless words, 'Mother said you would not let him come home.' I turned aside feeling that a cruel wrong was breaking all their hearts, and that I would become a party to the wrong if I did not do something to redress it. But what could I do?

"When I got up to the light of day again, there sat the girl on the block of wood, and there stood the same group of idle men. I was scarcely away from the shaft before a grizzly haired man of fifty or sixty years confronted me. He was in his shirt sleeves, and was evidently a poor, hard-working man.

"Governor," he said, 'we have been talking to this young gal, and, sir, if you'll write out the papers, I'll take her brother's place and do his work while he goes home to see the sick woman. I'll jest be Nathan Peel, sir, until he comes back; an ef he never comes back, I'll be Nathan Peel until his sentence is worked out.'

"Every man had pressed closer, and there was a double row of faces, still, stern, tense, before me.

"Do you know Nathan Peel? Is he a friend of yours?" I asked the old man.

"He was unconsciously breaking to bits a dry twig. 'Never saw him in my life,' he said. 'Never heard of his case till today. But I feel main sorry for him an' his folks, an' I believe in 'em.'

"So did I feel sorry for them, and so did others, doubtless. But folks have different ways of proving their sympathy with another's sorrow, and I honored that old man's way; it counted.

"Beats the Damon and Pythias tale," I said, turning to my friends with a smile that would not be a smile despite my effort. Their faces did not even try to smile, but looked solemn. Their eyes seemed to nudge my heart, and before I could control myself, I had said, —

"Gentlemen, will you uphold me?"

"In whatever you do," sounded on all sides.

"Then let us hear what Nathan Peel has to say," I commented, beginning to write an order on a page of my note-book. One of my friends took it, and in a little while Nathan stood among us. His sister, quivering, had met him at the mouth of the shaft, her face looking like a dozen deep emotions blended into one. She remained at his side, silent. I stated the case in the plainest of terms, pointing out the old man to Nathan. The young fellow was naturally amazed, and gave the old man a critical survey. But as he turned back to me, I thought I caught the shine of water in his eyes.

"If you allow me to go home, I will come back when you say," was all he said, and he looked me full in the eyes. I would have taken his word without witnesses or hostage. But I held to the terms. I wrote out the agreement, which he and the old man signed. Then I wrote his leave of absence for two days. He received the latter with a hand that was shaking, and in quick succession he grasped my hand and that of the old man. 'Day after tomorrow at twelve o'clock I will be here,' he said, looking an unutterable something into the eyes of his friend.

"I ain't a-doubting that, son," was the hearty response.

"Then we all stood bareheaded near the shaft and watched the gray-haired hero go down to his noble task, his permit in his hand. I dream about that sight to this very day; it puts me close to the God-like in man, and close to God.

"Nathan and his sister went home on the train, and he had enough money to buy his return ticket.

"A little after train time the next day but one, my party and I stood near the shaft of the mine, and close by were gathered a crowd of men, women, boys, girls, and babies never before so far from their cradles. Every one watched the road that led from the railway station, and few were the words spoken by any one. By and by, I kept my watch open, and it seemed that the minute hand was caught so that it could not move. Then suddenly, atop the rise of ground in front of us, the form of a young man appeared, walking briskly. It was Nathan Peel. The rough-coated crowd looking on sent up a yell, and women joined in it, the young man coming steadily on. Then the air was split with three cheers for him, closely followed with three for the old man down in the mine, and three for 'the Governor.' They screamed themselves hoarse, and so did my party, and so did I. Some say I lost my head and cheered the Governor as lustily as I cheered the others. We had a good time, any way.

"I ordered the old man up, and he and Nathan gripped hands, and looked deep into each other's eyes.

"How is your ma?" he asked.

"A great deal better—left her sitting at the window," the young fellow answered.

"And the sister—how is she?"

"Just as brave as ever, and well."

"That's good; that's very good," the old man said, thrusting his hands in his pockets. 'It's pretty tough work you have to do down yonder, my boy, but there comes a night o' rest after every work-day, and time will pass; bound to do it. And now I am going to set to work to see about this here 'innercent' business. You must not er had no friends in your trouble, did you, son?"

"The young man shook his head, looking unblinkingly off at the sunny landscape. The kind words had found a tender place in his heart.

"Well, you got one now," said the old man. "And when Jacob Connor sets out to be a friend, he's a hustler." You jest be a man, and the fust thing you know, you'll be alongside the home folks for good and all. Jacob Connor ain't never yet pinned his faith to a horse that wouldn't go."

"His coal-blackened hand was on Nathan's shoulder, and his voice was the heartiest I ever heard. Afterward I had a talk with the old man, and we separated very good friends. In less than five weeks he had that 'innercent' business sifted to the last handful of dust. With his vigorous help, Justice put her fair hand on the real wrongdoer, and Jacob Connor went back to the mines with Nathan Peel's release in his keeping.

"I would have paid a big price to have seen Nathan and the old man meet each other; but I could not leave home at the time. I have seen both of them since,

however; and I believe the whole Peel family would attempt to go to the crater of an active volcano in order to serve Jacob Connor."

Atlanta, Ga.

THE SOUL OF THE VIOLET

Whenever, betimes, the warm winds blow
And drive underground the lingering
snow;
Whenever, amid such breathing space,
The brown earth raises a wistful face—
Whenever about the fields I go,
The soul of the violet haunts me so!

I look—there is never a leaf to be seen;
In the bleached grass is no thread of green;
But I walk as one who would chide his feet
Lest they trample the hope of something
sweet!
Here can no flower be blooming, I know—
Yet the soul of the violet haunts me so!

Again and again that thrilling breath,
Fresh as the life that is snatched out of
death,
Keen as the blow that Love might deal
Lest a spirit in trance should outward
steal—
So thrilling that breath, so vital that blow—
The soul of the violet haunts me so!

Is it the blossom that slumbers as yet
Under the leaf-mold dank and wet,
And visits in dreams the wondering air
(Whereof the passing sweetness I share)?
Or is it the flower shed long ago?
The soul of the violet haunts me so!

—EDITH M. THOMAS, in *Frank Leslie's Popular Monthly*.

THE COMFORT OF RELIGION

IT had the awesome look of a death-bed room at midnight. The gas was turned low. The noises of the great city were hushed outside. A stand was covered with medicine bottles, looking useless and futile, and with cups and teaspoons and empty powder papers which had a defeated look. The ticking of the clock pounded the silence. The doctor and nurse were there, silent and observant. The form on the bed was growing quiet after paroxysms of pain. Her thin, wrinkled face had the ghastly pallor upon it which comes but once to a face. The sister, Caroline, knelt beside the bed, now sobbing, now praying silently.

Friends were waiting in awed silence in the outer room, but Caroline wished to be alone with the dying. The two aged sisters had lived together in a near and dear way for forty years, but the end of that companionship was at hand. Neither had ever married—Rachel, because she had always been ill; Caroline, because she did not know how to forget one who had died long years ago. Caroline had cared for the invalid sister like a patient mother. People said she would be distraught with grief, for all knew her sensitive soul and her capacity for passionate love.

The end came for the frail form on the bed with a little gasp, a slight convulsion of the features. Caroline shuddered. She closed the eyes of the dead; then laid a kiss upon the brow, sobbing softly, "It is His will; it is best; she is with Him."

They had thought to see her crazed with grief and despair, for she was old and alone. They were mistaken. Her smile grew sweeter after her sister had gone, but not sadder. It seemed that she lived on some hidden manna that kept her heart alive. All her old ministrations of charity were resumed after a few weeks, and new ones added. Her money, and there was much of

it, was at the use of any who needed it. Her love blessed the giving, and many called her an angel of mercy.

One day her agent called to see her. There had been losses; her money was gone; only a few hundred dollars were left. She understood easily that he had been dishonest, and that he was richer because she was now poor. But what could an old woman do to right such wrongs? Nothing. She was too old to work. What could a woman of seventy do that the world cared to hire done? She must go to the "Home for the Aged."

A friend of the old prosperous days went to see her there. She dreaded the visit. How would a woman who had been reared in luxury, educated by school and foreign travel, act as an inmate of a Home? Would she weep dejectedly? Would she be bitter and complaining? Would she, perhaps, be cold and repellent, ungrateful for the visit?

The visitor, waiting in the neat parlor of the Home, heard the swish of a woman's dress on the stairs. A slender old lady in black, with a face whose sweetness an angel might have envied, glided in and put her arms about the visitor in such a cordial way as a mother might have greeted a daughter. It was not so bad as the friend had feared, since the Home had an air of comfort and refinement.

"And you are unhappy?" the friend asked, knowing her question was wasted, for she had seen Caroline's face.

"I? Oh, no! My joy is full."

The friend understood that it was the promise of the Christ to His disciples that gave her the words she had used.

"You remember how it was with Paul. He was happy in his old age in prison because he could write his Epistles, and they were of more use than all his active work. It is like that with me here. These old people need cheering up a great deal, and I am very busy. It is not what I would have chosen for myself, but it is what He has chosen for me, and I am happy in His choice," and she smiled.

The friend went away puzzled. There were unseen things in life which, no doubt, she did not understand, but she had seen evidence of them this day. The noises of the city street hurt her as she boarded the electric car to return home. She had been in another world for a little while, and this one seemed very coarse and brutal by contrast. — HELEN R. ESTEY, in *Interior*.

The South Side

"MAY I come in, dear?" called the girl's bright voice.

"Pull the bobbin and the latch will fly up," was the merry answer.

The girl pushed open the door and ran across the room to the bed. Nobody could have guessed the pain and the wearisome plaster cast from the cheery voice; still less could one have guessed that the need to earn made the weeks of pain still harder to bear. These things the woman lying there told to her God, never to her guests.

The girl held up a forlorn handful of late asters. "The very last," she declared. "I hunted and hunted!"

"Are you sure?" her friend asked, quickly. "I've always found them later than this every year. Did you go over to the south side of the hill?"

"No," the girl confessed, laughingly. "I believe that I looked on every side but that! I'll go straight back and hunt again."

Twenty minutes later she returned laden with autumn bloom.

"You were right," she said. "I had no idea that the south side made such a difference. The slope was half covered with the most beautiful blossoms, so big and deep colored! I'm going to put them in this

pitcher beside you so that you can reach your hands down deep into the autumn and pretend you're picking them yourself."

"Then," her friend returned, "I should have to give up the memory of somebody who picked them for me."

The girl stopped her pretty work. "Now I understand the difference!" she said, slowly. "You will insist, willful woman that you are, in living on the south side of life, and getting every bit of sunshine there is, while most of us deliberately go and sit on the north side and grumble because it's cold! Never mind, I've caught your secret now, and I'm going to sit in the sun. Then maybe I'll blossom!"

The white face in the bed smiled. "And the best of it all is that there always is a south side," she answered — "the sun's side, and God's." — *Wellspring*.

One Woman's Life

MARY LYON died in 1849. More than three thousand young women had passed from under her care, and on each one she had stamped something of her own personality. She was not willing to commit one of them to the world without some assurance that they had become followers of Christ and that they would do some noble service. They have carried her spirit and aim into many lands. Many of them have become famous. When Oberlin College opened a department for women, its first principal, who served for seventeen years, was Mrs. Marianne Dascomb, a pupil of Mary Lyon. So also was Miss Hannah Lyman, the first president of Vassar College. Henry F. Durant said that his first impulse to found Wellesley College came from his acquaintance with Mount Holyoke Seminary, of which he was for several years a trustee. Miss Ada L. Howard, the first president of Wellesley, was a Mount Holyoke graduate and teacher. Wheaton Seminary at Norton, Mass.; Lake Erie Seminary at Painesville, O.; Mills Seminary and College in California, received their plans and many of their teachers from Mary Lyon. More than fifty of her pupils became foreign missionaries and reproduced her work in heathen lands. One of them, Fidelia Fiske, planted a seminary in Persia for Nestorian girls. Kurdish girls in the Mount Holyoke at Bitlis, Turkey, have learned through Miss Lyon's influence to establish Christian homes among the mountains of ancient Armenia. The Huguenot Seminary at Wellington, South Africa, and the San Sebastian Institute in Spain were from their beginnings administered by Mount Holyoke graduates. These are only the more conspicuous illustrations among many of the beauty and wisdom and holiness that have gone out through all the world from that brave and steadfast life which began in the little farmhouse in Buckland. — DR. DUNNING, in *Chautauquan*.

W. H. M. S. NOTES

— A Twentieth Century offering to the Woman's Home Missionary Society consists of houses in Key West, Fla., worth \$4,000.

— Mrs. E. L. Rust bequeathed \$6,000 to "Rust Hall" in Washington, D. C., and \$2,000 to the E. L. Rust Home at Holly Springs, Miss.

— Miss Ashby from the Washington Training School takes the position of teacher at Watts de Peyster Home, vacated by Miss Darling, who has gone to the Jesse Lee Home at Unalaska, Alaska.

— Rock River Conference W. H. M. S. has opened an office in the Book Concern in Chicago. Miss Sarah De Line is office secretary, and is also Conference secretary.

doing important work in the development of the Society.

— Baltimore Conference W. H. M. S., under the able leadership of Mrs. McDowell and Mrs. Roach, is holding Twentieth Century rallies with good effect. A two-days' rally in Baltimore will be followed by one in Washington, and others at convenient points on the districts.

— Mrs. J. W. Hamilton, of Cincinnati, O., has recently been appointed chairman of a special sub-committee of the Deaconess Bureau for the work in Puerto Rico. It is hoped that the W. H. M. S. will soon be able to send deaconess workers to this interesting field.

— A charming souvenir poem for rally meetings of the W. H. M. S., entitled "The Call of the Twentieth Century," by Mary A. Lathbury, may be had on application to Miss Van Marter, 150 Fifth Ave., New York city. Price, one cent each, or seventy-five cents per hundred.

— The office of Deaconess Organizer has recently been created in the W. H. M. S. Mrs. Ida H. Benson, formerly superintendent of the San Francisco Deaconess Home, is the first to fill this position.

— There is much activity in deaconess circles in the W. H. M. S. Mrs. Robinson, the tireless secretary of the Bureau, labors unceasingly in the promotion of the work, even loading herself with work to be accomplished while on a trip to Mexico with her husband. The opening of new Homes and the care of over three hundred workers in a degree falls upon her, and numberless details which arise in the development of a work which is comparatively new all make up a weight of responsibility which is not always easy to bear.

— At the recent session of the Alabama Conference a W. H. M. S. was organized. Mrs. George M. Hamlen was elected corresponding secretary. Mrs. Hamlen has a large and difficult field to operate in, but she is full of courage and heartily believes in the moral and religious improvement of our poor people in the great Southland. Several auxiliaries have already been organized.

— The New England Conference W. H. M. S. plans to raise as a Twentieth Century Offering the sum of \$14,000 for a Home for the Medical Mission at the North End of Boston. This work was quietly begun and conducted for a year by Prof. Harriette J. Cooke, and then adopted by the W. H. M. S. of New England Conference. It is now in its fifth year. In the Master's own way it ministers to body and soul. Its doctors and nurses have access to homes closed to other Christian workers, and as of old the "common people" who come to the Mission gladly hear the gospel message, and provision is made that the Italians, so numerous in that centre, may hear the Bible read in their own tongue. The two tiny rooms which serve as doctor's sleeping-room and office and waiting-room are inadequate to the present work, which is rapidly increasing in the numbers reached. Prof. Cooke, who may be addressed at 34 Hull Street, will gladly respond to invitations from auxiliaries or churches to speak of this work.

— New England Conference will also raise \$300 as a part of its Thank Offering to name two rooms in Rust Hall, Washington, D. C., in honor of Mrs. V. A. Cooper and Mrs. G. W. Mansfield, two of its beloved and devoted workers who have passed to the heavenly reward.

— When subscriptions were called for upon the return of California regiments from Manila, the Chinese contributed over \$6,000 — more than one-tenth of all needed. There are now about 2,000 of the "native sons of the Golden West." These boys are

beginning to realize that their fathers are men without a country. The W. H. M. S. respects the coming law-makers of the land enough to be willing to give effort to the attempt to prepare them for the duties of citizens. Does she deserve encouragement in the attempt?

— The work of the Oriental Bureau of the W. H. M. S. is of the most practical kind. Not only are girls rescued from slavery, and mothers helped and taught in their homes, but schools are established in which both boys and girls are taught English and instructed in the fundamentals of Christianity. In a few years there will be at least 2,500 voters on the Pacific Coast. It is well that some are interested in giving Christian education to these boys! A heathen voter in America would be a monstrosity.

— Mrs. S. A. Daly, missionary at Key West, writes: "Last September I was stricken with yellow fever. Two faithful colored sisters took care of me, and the dark hands and loving hearts valiantly fought death for the life that meant to them the hope of a Christian school. One night when my life hung in the balance, I heard a man's voice calling up from the street: 'Tell Mrs. Daly de colored people of Key West are on dere knees tonight!' My life was spared, and I was soon again at my beloved work."

BOYS AND GIRLS

IN MAPLE SUGAR TIME

HELEN A. HAWLEY.

The Sap was imprisoned in little cells,
But it said, "I'll make my way out,
I'll climb to the top of this great, tall tree,
And see what the world is about."

The nights were frosty, the mornings were bright,
When the Sap took its upward way,
Then a strange thing chanced, which helped along
Its search for the light of day.

It found a hole in the side of the tree,
And an odd little road went down;
It ventured to slide, and drop by drop,
Fell splash, in a bucket brown.

Then the bucket full was borne away,
Where a fire blazed hot and high,
In a black, black kettle the poor Sap swung,
And knew not the reason why.

But it just grew sweeter and sweeter far,
As it shrank so small, so small,
Though it did not dream that the fire would leave
The best of it, after all.

And then it was poured into tiny pans,
To cool, and harden, and set,
Till ready to turn into scalloped cakes —
The toothsome things out yet!

And then — oh! then — down the children's throats
Those scalloped cakes just whirled!
The sad Sap thought, when 'twas thus evolved,
"Tis a queer way to see the world!"
Clifton Springs, N. Y.

WHY SHE WAS POPULAR

A QUEER old man once made a tea party for all the little girls in our town; and when they were all gathered in his front yard, in white dresses and carefully tied sashes, he offered a doll for the most popular little girl in the crowd.

But half the children did not know

what "most popular" meant. So he told them it was the best-liked little girl. All the children voted, and Mary Blain got the doll. Mary was not the prettiest nor the cleverest of the children, but she got the doll.

"Now," said the queer old man, "I will give another doll to the one that first tells me why you all like Mary best."

Nobody answered at first. But presently Fanny Wilson said: "It's because Mary always finds out what the rest of us want to play, and then says, 'Let's play that!'"

The old gentleman said that was the best reason he had ever heard, and he was going to try for the rest of his life to find out what other people wanted to play, and then say, "Let's play that!" — *Exchange.*

Fun at a Carpenter's

THE carpenter had put down his tools and gone for his luncheon.

"Life for me is a perfect bore," said the Auger.

"I'm a little board myself," said the Small Plank.

"There's no art in this country," observed the Screwdriver. "Everything's screwed in my eyes."

"You don't stick at anything long enough to know what you're driving at," interjected the Glue.

"That's just it!" said the Screw. "He never goes beneath the surface the way that Jack Plane and I do."

"Tut!" cried the Saw. "I go through things just as much as you do. Life's stuffed with sawdust."

"Regular grind," said the Grindstone.

"I agree with you," observed the Bench. "It doesn't make any difference how well I do my work, I'm always sat on."

"Let's strike," said the Hammer.

"That's it!" cried the Auger. "You hit the nail on the head that time."

"I'll hit it again," retorted the Hammer; and he kept his word, but he hit the wrong nail. That is why the carpenter now wears his thumb in a bandage. It was his thumb-nail the Hammer struck. — *Chicago Bulletin.*

Armor-Plated Boys

IT is important these days that there should be armor-plated boys. A boy needs to be iron-clad on: —

His lips — against the first taste of liquor.

His ears — against impure words.

His hands — against wrong-doing.

His heart — against going with bad company.

His eyes — against dangerous books and pictures.

His pocket — against dishonest money.

His tongue — against evil speaking.

The Christian armor on her citizens gives more security to the nation than all the armor-plates that are on her ships. — *Epworth Herald.*

— The following order is said to have been received by a physician: "My little baby has eat up its father's parish plaster. Send an antidote quick as possible by the enclosed girl."

— "I wonder," said the absent-minded professor, "what I did with that postage-stamp!"

"You had it at your tongue's end a moment ago," replied his wife. — *Youth's Companion.*

— Tommy said the teacher to a pupil in the juvenile class, "what is syntax?" "I guess it must be the tax on whiskey," replied Tommy; and the teacher thought he was entitled to a credit of 100 per cent.

THE SUNDAY SCHOOL

First Quarterly Review

SUNDAY, MARCH 25, 1900.

REV. W. O. HOLWAY, D. D., U. S. N.

1 Preliminary

1. GOLDEN TEXT: *The Son of man came not to be ministered unto, but to minister.* — Mark 10: 45.

2. THE LESSONS FOR THE QUARTER were selected from the four Gospels, and include the period from the birth of our Lord (B. C. 5) to His first preaching tour in Galilee (B. C. 28).

3. HOME READINGS: *Monday* — Luke 2: 1-16. *Tuesday* — Luke 2: 41-52. *Wednesday* — Matt. 3: 13 to 4: 11. *Thursday* — John 1: 35-46. *Friday* — John 3: 1-18. *Saturday* — John 4: 5-26. *Sunday* — Mark 1: 21-34.

II Lesson Analysis

1. THE BIRTH OF JESUS (Luke 2: 1-16).

The enrolment ordered by Caesar Augustus; the journey of Mary and Joseph from Nazareth to Bethlehem, to be registered; the birth of Jesus, and His manger cradle, there being "no room in the inn;" the shepherds watching their flocks by night in the fields not far away; the appearance of the angel; his message of good tidings of great joy to all people, because of the birth of "a Saviour which is Christ the Lord;" the sign foretold, that the Babe should be found "in swaddling clothes, lying in a manger;" the sudden appearance of the heavenly host hymning the first "Gloria in Excelsis" heard by mortal ear; the journey of the shepherds to the manger, and their discovery of the infant Jesus — constitute an outline of the lesson.

2. THE CHILD JESUS VISITS JERUSALEM (Luke 2: 41-52).

The principal points were: The journey of Jesus to Jerusalem, with Joseph and His mother, at the age of twelve, to attend the Passover; His lingering behind in the city after the close of the festival; the discovery of Him, after a three days' absence, in the temple, among the doctors, "hearing them and asking them questions;" His mother's chiding inquiry, and His own mysterious but significant answer, "Wist ye not that I must be about My Father's business?" and His filial obedience in turning submissively from the companionship and converse of these venerable teachers, to follow His parents to Nazareth, and enter upon the lowly duties of the village carpenter.

3. THE PREACHING OF JOHN (Luke 3: 1-17).

His appearance in the wilderness of Judea; his proclamation of "the baptism of repentance unto the remission of sins;" his fearless epithet to the rulers — "generation of vipers;" his demand for "fruits" proving their sincerity and his assertion of the worthlessness of their dependence upon Abrahamic lineage; his warning of the menacing axe threatening the fruitless tree;

his advice to inquirers to share their garments and their meals with the needy; his direction to the publicans to cease extortion, and to the soldiers to abstain from violence and false accusation; and the disillusionizing of the people by the announcement of the coming and mightier One who would baptize with the Holy Ghost and with fire — constitutes an outline of the lesson.

4. THE BAPTISM AND TEMPTATION OF JESUS (Matt. 3: 13; 4: 11).

The "mightier One" came in the guise of a peasant and was baptized by John. Coming up from the water, the Spirit descended upon Him dovelike, and a voice from heaven proclaimed: "Thou art My beloved Son; in Thee I am well pleased." Driven by the Spirit into the "wilderness," our Lord passed forty days in meditation and fasting. Then, when fevered with hunger, the tempter suggested that He prove His divine Sonship and appease His bodily wants by a miracle, by converting stones into bread. "Man shall not live by bread alone," He replied, but by God's word. Then Satan proposed that He cast Himself down from the temple pinnacle and thus by a prodigy win fame; he quoted the well-known passage about "giving His angels charge concerning thee," etc. But our Lord promptly met Scripture with Scripture: "Thou shalt not tempt the Lord thy God." The third temptation was a panoramic flash of this world's kingdoms and their glory, with a promise to surrender it all for one act of worship. "Get thee hence, Satan!" was the sharp rejoinder. God alone is to be worshiped and served. The tempter, baffled, retired; willing, watchful angels came to the Victor's help.

5. THE FIRST DISCIPLES OF JESUS (John 1: 35-46).

The Baptist's impressive testimony to Jesus as He passed by — "Behold the Lamb of God;" two of his disciples, Andrew and John, following Jesus; the question and answer — "What seek ye?" and "Where dwellest Thou?" a day with Jesus; Andrew's finding Simon; the latter named Cephas or Peter; Jesus, starting for Galilee, finding Philip; the latter finding Nathanael; the glad declaration, "We have found Him of whom Moses in the law, and the prophets, did write," discredited when the name was disclosed — "Jesus of Nazareth, the son of Joseph," and local prejudices and Scriptural discrepancies rising in Nathanael's mind met by Philip's "Come and see" — is an outline of the lesson.

6. JESUS AND NICODEMUS (John 3: 1-18).

The visit of the "ruler" by night; his admission that Jesus must have been sent by God because of the miracles which He wrought; the necessity of being born again asserted by Jesus as the primary condition of entering the kingdom of heaven; Nicodemus' amazement, and his inquiry whether a second physical birth was meant; the reiteration of the condition — "born of water and of the Spirit," the necessity of which is

apparent from the nature of things, flesh begetting only flesh, and the Spirit begetting "the new spirit;" the mystery of the Spirit's operations illustrated by the wind; the loss which Nicodemus and the Sanhedrists were sustaining by not believing in the Son of man, who, being a dweller in heaven, is alone competent to reveal heavenly things; who is the Father's unspeakable gift to a dying world; and who, like the brazen serpent uplifted by Moses, was to be Himself uplifted, that whosoever believeth on Him might have eternal life — were the principal points in the lesson.

7. JESUS AT JACOB'S WELL (John 4: 5-26).

Passing through Samaria Jesus halted at Jacob's well. A woman came to draw water. Jesus asked her for water to drink. Expressing her surprise that a Jew should ask a favor of a despised Samaritan, Jesus assured her that it would have been she to ask the favor had she known of "the gift of God" and the "living water." The woman inquired whence this living water was, and whether the Speaker was greater than Jacob who had dug the well. But our Lord was speaking of another kind of water — a perennial fountain within, "springing up unto eternal life." The woman then begged for this water, that she might not be compelled to "come hither and draw." Changing the topic, Jesus told her to go for her husband, and then laid bare to her the secrets of her life. Perceiving that she was talking to a prophet, the woman raised the vexed question of Gerizim or Jerusalem as the authorized place of worship. But Jesus assured her that the hour had come when worship was no longer to be confined to favored places: "God is a spirit, and they that worship Him must worship Him in spirit and in truth." The woman then declared her belief in a coming Messiah who would solve all her perplexities; and Jesus plainly assured her that the Messiah was Himself.

8. JESUS REJECTED AT NAZARETH (Luke 4: 16-30).

The place was Nazareth; the day the Sabbath. Jesus went to the synagogue, and after the prayers and the reading of the Law, "stood up for to read." The roll of Isaiah was handed Him. His selection was taken from that tender picture of the Messiah's office contained in the 61st chapter — "The spirit of the Lord is upon me," etc. Closing with "the acceptable year of the Lord," he calmly declared that the text which He had just read, and which had been recorded 700 years before, was then and there fulfilled. Their evident jealousy, and His non-responsiveness in the matter of miracles, provoked unwelcome teaching, ending with a violent rejection and His final departure from His childhood home.

9. JESUS HEALING IN CAPERNAUM (Mark 1: 21-34).

Jesus was in the synagogue at Capernaum. His teaching was interrupted by the shrieks of a demoniac, who had strayed

Eruptions.

"An eruption all over my body caused a burning sensation so I could not sleep nights. By taking Hood's Sarsaparilla I was completely cured." Jennie Thompson, P. O. Box 36, Oakville, N. Y.

"Like Father, Like Child." "Man is the sum of his ancestors."

If parents wish healthy children, let them see to it that they themselves have pure, rich, strong blood. No taint of scrofula, no insidious malady, no lurking microbes or germs to be a curse to posterity. Purify the blood. Hood's Sarsaparilla is the guardian of infants yet unborn. Buy a bottle Today.

Hood's Sarsaparilla
Never Disappoints

Dyspepsia.

"I had dyspepsia in its worst form and tried many medicines, but found no relief until I took Hood's Sarsaparilla and Hood's Pills. To my great joy I found relief and a cure. I am now well and strong." Mary E. Byrd, Olney, Illinois.

in. The evil spirit within the man discerned the true personality of Jesus, and was alarmed. "What have we to do with Thee, Thou Jesus of Nazareth? Art Thou come to destroy us? I know Thee who Thou art, the Holy One of God." At Jesus' word the demon came out of the man, tearing and convulsing him; and the synagogue services ended in amazement and confusion. On returning, Jesus found the mother of Peter's wife lying ill with malarial fever, and immediately restored her. In the evening the sick of the city were brought to Peter's door — the fever-stricken, lame, blind, deaf, paralytic, and those possessed of devils — and He healed them all.

10. THE PARALYTIC HEALED (Mark 2:1-12).

To a house in Capernaum in which Jesus was teaching, surrounded by hostile scribes, was brought a helpless paralytic, borne by four of his friends, who, unable to pass through the crowd, carried the litter to the house-top, made a hole through the roof, and lowered the sick man into the presence of Jesus. To his mute appeal our Lord replied, "Son, thy sins be forgiven thee" — an assumption instantly condemned by the scribes as blasphemous. Had He been a mere man, the critics were right; but He claimed to be the Messiah, to whom forgiveness and healing were equally easy. Therefore, to show that He was not a blasphemer — that the Son of man had authority on earth to forgive sins — He bade the prostrate man rise, take up his bed, and walk. And, to their astonishment, the man obeyed.

11. JESUS AT MATTHEW'S HOUSE (Mark 2:13-22).

Shortly after, our Lord called Levi (Matthew) from his tax-booth to the discipleship; and accepted an invitation to a feast given by him, which was numerously attended by "publicans and sinners." The Pharisees were scandalized, but, in reply to their censures, Jesus said: "They that are whole have no need of a physician, but they that are sick; I came not to call the righteous, but sinners." The complaint of the Pharisees and of John's disciples that Jesus and His disciples did not fast as they did, was met by the reminders that the children of the bridechamber could not mourn while the bridegroom was with them: and that old garments must not be patched with new cloth, and old bottles not be filled with new wine.

III Questions

1. From what books were the lessons taken?
2. What period in the story of our Lord's life do they cover?
3. What brought Mary and Joseph to Bethlehem?
4. Where was Jesus cradled at birth, and why?
5. Describe the revelation made to the shepherds.
6. How did they verify it?
7. At what age did Jesus first visit Jerusalem, and why?
8. How did He happen to be lost, and where was He found?
9. How did He explain His tarrying behind?
10. What example of filial obedience did He exhibit?
11. What and where did John preach?
12. What epithet did he use, and what demand did he make?
13. What varied advice did he give?
14. What did he declare concerning the Messiah?
15. Describe the baptism of Jesus.

16. Where and how did Jesus spend the forty days after His baptism?

17. Tell the story of the threefold temptation.

18. Was it real? Why was He tempted?

19. Who were the first five disciples?

20. Tell the story of their call.

21. What difficulties did Nathanael have, and how were they solved?

22. Tell about Nicodemus, and why he sought Jesus.

23. What did Jesus insist upon as primary and indispensable?

24. Why was Nicodemus amazed?

25. How was the mystery of the Spirit's operations illustrated?

26. Where did Jesus converse with the woman of Samaria?

27. How did He excite within her a desire for "living water"?

28. What did He teach about spiritual worship?

29. What startling disclosure did He make?

30. What passage did Jesus read in the synagogue at Nazareth?

31. In what were the Nazarenes disappointed?

32. What language of our Lord filled them with wrath?

33. How did it vent itself?

34. What miracle did Jesus work in the synagogue at Capernaum?

35. How do we distinguish the case of the demoniac from that of the ordinarily insane?

36. How was our Lord's power to heal illustrated subsequently on the same Sabbath?

37. Describe the case of the paralytic.

38. How did our Lord first address him, and why?

39. What comment, or judgment, was made by the scribes?

40. How did our Lord proceed to show that "the Son of man hath power to forgive"?

41. How did our Lord reply to the censures of the Pharisees because He attended the feast at Matthew's house?

42. What lesson did He teach about fasting?

Gratitude for Sympathy

THIS touching note from Rev. D. H. Lee, of Calcutta, explains itself:—

"Since the news of our great bereavement has reached the States, with accounts of the terrible landslide in Darjeeling, which carried down and buried under the mountain our six lovely children, and with them the light and joy of our home, so many letters of sympathy and comfort have reached us from the field covered by your paper that we shall not be able for a long time to answer each kind message. Will you permit us in this note to express our gratitude to the friends who have so kindly remembered us in this time of our awful need, and have so helped us in their prayers and sympathy? Isaiah 43: 2 and 2 Cor. 9: 8 we have proved, and rejoice that they hold at such a time as this.

"Will our friends kindly continue to pray for us? For although more than four months have passed, the awful weight of the sorrow does not lift, and the outlines seem only to stand out more clearly, nor does the blank in our hearts and home lessen, as the days go by. Our two elder daughters knew the Bengali language, and had so fully dedicated themselves to this work we love, that our disappointment can hardly be told any better than the great blank can be filled. But as His way is higher than our way and His plans than ours, we gird up our loins afresh and hasten on in our work for India, prayerfully asking to know and do His further bidding.

"It will be a pleasure to many of our friends

to know that Rev. Dr. Warne, of Calcutta's pastor of the English church here, has prepared a memorial volume, with particulars of the disaster and a brief history of the children and their triumph. This book will be ready in about two months. Mrs. Sperry, of Mountain Lake Park, Md., will be able to furnish it."

SEPARATION

REV. WILLIAM WOOD.

[2 Cor. 6, 17 illustrated.]

"COME ye out from among them, and be ye separate." This cannot call for a division of the ranks of believers, as some seem to assume, but of the believer from the infidel. There are two methods of separating — the Christian's and the crank's. The first is by superiority of a pure heart, a wise mind, and a holy life. The second is by disagreeableness. The latter is not an admirable quality, but it is effectual in separating. When quite a boy a neighbor of my father had a large stable of horses, one of which was a notorious kicker. She was a handsome beast, but blind and bad-tempered. Every other horse in the stable was gentle, docile, and "easily entreated," and could be depended upon for any work, anywhere, and at any time. This one could be depended upon only to kick. She escaped much work by her disposition. She was separate, and separated, but no one liked her. This is like much separation of Christians, but is not the Christian idea.

Boothbay Harbor, Me.

— Trust in God, and remember that when He brings you to the swelling of Jordan — not necessarily death, but some awful flood of sorrow — that then, for the first time perhaps, you will meet the ark, and the Priest whose feet, when they dip in the margin of the river, will cause it to part, and you will go over dry-shod. — Meyer.

Mellin's Food

MELLIN'S FOOD is soluble. The advantage of solubility is that a soluble substance mixed in a liquid like milk is much more thoroughly incorporated with it than is possible with an insoluble substance.

With Mellin's Food, when it is mixed with milk, as it always should be, every drop of milk and every particle of casein in that milk contains its proportion of Mellin's Food. Now then, Mellin's Food being very easy of digestion, and at the same time acting as a stimulant for the secretions of the stomach, actually assists in the digestion of the milk. This is the explanation of the fact that babies can take Mellin's Food and milk who cannot take milk alone.

I am sending you a picture of our baby Gertrude E. Landy, taken at the age of three months. When she was four weeks old I was obliged to give her artificial food. I tried milk and other things, but nothing seemed to agree with her until I tried Mellin's Food with her milk, and I do not have any more trouble. At birth she weighed six pounds, now at four months she weighs thirteen pounds, and every one remarks what a bright, healthy baby she is. I can heartily recommend Mellin's Food.

Mrs. P. P. LANDY,
Barker, N. Y.

We have used Mellin's Food for many years; in fact, it saved the lives of two of our children, and has always given the best of satisfaction and the happiest results. Our physician recommends and rates it above all other infant foods.

CHARLES S. MANN,
Maple Glen, Penn.

SEND A POSTAL FOR A FREE
SAMPLE OF MELLIN'S FOOD

Mellin's Food Co., Boston, Mass.

OUR BOOK TABLE

Questions and Phases of Modern Missions. By Rev. Frank F. Ellinwood, D. D., LL. D., Secretary of the Board of Foreign Missions of the Presbyterian Church. Dodd, Mead & Co.: New York.

This is one of the best books on the subject that we have seen for many a day. The work is made up of addresses delivered upon various occasions, which brought out the able speaker at his best. There is hardly a current objection either to missions or to the administration of mission-fields that is not here met and answered. In his preface Dr. Ellinwood says: "The age of romance in missions is past, and the plain, practical service must be studied, and so far as possible the best methods devised. It would be strange if the new century now about to open should not reveal the necessity for some important changes in administration and in the forms of work upon the field." Not the least valuable service rendered by this timely book will be the influence which it will exert upon the reader in preparing for change in the administration of mission work, and in teaching that such change means not destruction, but larger life.

Bismarck, and the Foundation of the German Empire. By James Wycliffe Headlam. G. P. Putnam's Sons: New York. Price, \$1.50.

This finely made volume is No. 25 in the Heroes of the Nations series. It gives an admirably proportioned and well-wrought-out view of this great man and the great work he did. It has been prepared from full use of the best materials and sources, including Bismarck's own Memoirs so recently published. The pen of the writer appears to have been guided with excellent judgment. He is not blinded to the faults of his hero, nor unappreciative of his wonderful abilities. We know not where one would look for so satisfactory a portrait, in small compass and at moderate price, of this creator of modern Germany, and so admirably told a story of the stirring scenes in which he participated. There are many illustrations of much value. There is an excellent map and a full index.

A History of American Privateers. By Edgar Stanton Maclay. Illustrated. D. Appleton & Co.: New York. Price, \$3.50.

Mr. Maclay (son of our veteran Methodist missionary) has already done admirable work in his two-volumed "History of the United States Navy," which has been adopted as a text-book in the Naval Academy at Annapolis. The present volume is a fitting sequel to the other, and will be warmly welcomed by all who are interested in noting the prowess of brave men who deserved well of their country and served her most gallantly. The value of the services of the privateersmen in both our wars against Great Britain is very little understood. The value of prizes and cargoes taken by them in the War of the Revolution was three times that captured by the naval vessels, and in the war of 1812 more than six times. We had 517 privateers in this second war, and only 23 vessels in our navy. Some of the incidents are most thrilling, and none of the chapters—41 in all—are dull. The style is excellent. The maps and pictures, which are numerous, greatly enhance the interest of the volume.

The Wider View. A Search for Truth. By John Monroe Dana. G. P. Putnam's Sons: New York and London.

Nearly two hundred authors have been drawn upon, some of them many times, to fit out this volume of selections on such subjects as Creeds, Progress, Humanity, Religion, Brotherhood, Faith, Death. The selector's point of view may be inferred from the fact that he makes free use of the writings of such men as Ingersoll, Voltaire, Vivekananda, M. J. Savage, Theodore Parker, Herbert Spencer, Huxley, Mill, Mar-

tineau, Carlyle, Emerson and Walt Whitman. In his preface he says: "The so-called Christianity of our day is a very poor and cheap substitute for the religion of love and service lived and taught by the meek and lowly Nazarene;" "the creeds and churches are being forsaken because the people are becoming really religious." We cannot agree with Mr. Dana in this; and we question the influence of a book which allows Parker to say in its pages that "God has yet greater men in store than Jesus," and Leigh Hunt to deny that Jesus is to be looked upon even as a perfect man. The book has, of course, very many noble, beautiful, wholesome sentiments; but it is quite too free and broad to be relished by those who still think that the Christian Church is the hope of the world, and with all its faults is far better than any substitute which ultra "liberalism" would supply.

Sunday Afternoons for the Children. A Mother Book. By Mrs. E. Frances Soule. Fords, Howard & Hulbert: New York. Price, 75 cents.

One of the perplexities facing a conscientious mother who wishes to train her children to keep the Sabbath day "holy," and yet to make it a day of cheer and brightness, is how to occupy the afternoon hours. When there is no Sunday-school with its varying interests, the time is apt to hang heavy on both children and parents. With a view to suggest some simple methods of busying the little brains and hands of restless children at this time, Mrs. E. Frances Soule has published this attractive handbook. It is an enlargement of lectures which she has been giving for several years in various parts of New England.

Mrs. Bertha Mansfield Freeman, wife of Rev. Luther Freeman, pastor of Chestnut St. Church, Portland, Me., sends the following commendatory words concerning this little book: "To those mothers who desire to make Sunday the brightest, happiest, most helpful day in all the year, let me recommend a new book by a mother and a kindergartner. It is full of helpful suggestions appropriate to Sunday, and

withal delightfully entertaining. Mrs. Soule, the author, calls it a 'Mother Book,' and here and there all through the volume she leads the mother to a better understanding of the privileges that alone come to a mother. Let me quote one sentence: 'She [the mother] realizes that the influence she exerts will be the pervading atmosphere of the child's environment. She must herself be what she desires her child to become.' Let every mother who desires to make Sunday afternoons enjoyable for her children, and yet inculcate in their hearts a loving reverence for the day, send for 'Sunday Afternoons for the Childrep.'"

The Anglo-Boer Conflict: Its History and Causes. By Alleyne Ireland. Small, Maynard & Co.: Boston. Price, 75 cents.

For twelve years the author has spent most of his time in the British colonies, and has made a special and critical study of the subject. This volume, therefore, thoroughly covers the ground and answers the questions which so often spring to the lips in following the daily story of the Transvaal conflict.

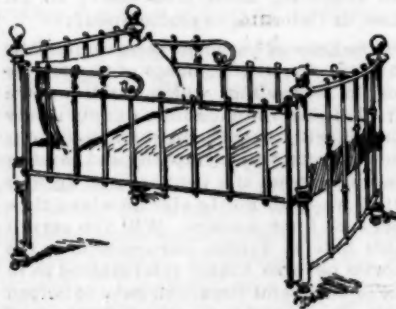
The Bible: Is It the Word of God? Bennett Lectures for 1898. Massachusetts New Church Union: Boston. Price, 75 cents.

This volume is made up as follows: "Divine Revelation a Necessity for Men," James Reed; "Modern Christian Thought about the Bible," Jacob E. Werren; "Defects and Limitations of Modern Criticism," John C. Ager; "The Key to the Study of the Bible," William L. Worcester; "The Veils of Scripture Laid Aside," John Goddard; "The Bible Regained," James Reed. These eminent representatives of the Swedenborgian persuasion present very strongly in many fundamental points the evidences for the common Christian faith.

Roses. By Amy Le Feuvre, Author of "Probable Sons," etc. Wilbur B. Ketcham: New York. Price, 75 cents.

This is an English story, portraying the character of a little child transplanted from extreme poverty in London to the home of her godmother, a gentlewoman of wealth. The impressions made by her new sur-

Millions use Pearlline



A NEW CRIB

It is almost worth while to go back to infancy for the sake of enjoying the delights with which the baby of the Twentieth Century is now surrounded.

Here is one of our latest pattern tubular brass cribs with extension bow foot, automatic draw sides and double woven mattress. It is a luxurious piece of furniture, and it almost seems like wastefulness to lavish such beauty where it

can only be seen by visitors to the nursery.

The latest improvement in this crib is a novelty. The sides are automatically locked when raised or lowered, and in place of the old "drop" side (which made it impossible to keep the crib in a confined space) we have introduced the new, patented "draw" side, which raises and lowers like a gate at a railway crossing, automatically locking itself at each point.

It is almost worth a visit here to see this crib, as an example of modern ingenuity and artisanship.

Paine Furniture Co.

Rugs, Draperies and Furniture
48 CANAL STREET

roundings and playmates are told in a pleasant manner, and many ideas as to child culture are incidentally presented.

Making Home Peaceful. Sequel to "Making Home Happy." By Mrs. L. D. Avery-Stuttie. Home Life Publishing Co.: Battle Creek, Michigan.

The author says that it has been her supreme purpose, in this book, "to show the reader by means of a happily conceived object-lesson how the true spirit of the ever-blessed Christ-love can be given tangible expression in every-day home life, and how the incoming of that love will transform a joyless abode into a happy home."

The Beauties of Temperance. Part I and Part II. By Julia Colman. Eaton & Mains: New York. Price, 25 cents each; 28 cents by mail.

These small volumes form a part of the "League at Work" series. Miss Colman's work is so well known that it does not need characterization.

Magazines

— To keep in touch with these history-making days, the Saturday visits of *Harper's Weekly* are well-nigh indispensable. In its brimming pages pen and pencil graphically depict current events at home and abroad—a panorama of this "busy world." The war in South Africa receives generous space just now, the special artist of the *Weekly* providing photographs and pen-and-ink sketches. In the March 3 issue William Dinwiddie describes "Wheaton's Expedition to Lingayen Gulf." This number also has a colored cartoon. Brander

THE VALUE OF CHARCOAL

Few People Know How Useful It is in Preserving Health and Beauty

Nearly everybody knows that charcoal is the safest and most efficient disinfectant and purifier in nature, but few realize its value when taken into the human system for the same cleansing purpose.

Charcoal is a remedy that the more you take of it the better; it is not a drug at all, but simply absorbs the gases and impurities always present in the stomach and intestines, and carries them out of the system.

Charcoal sweetens the breath after eating onions and other odorous vegetables.

Charcoal effectually clears and improves the complexion, it whitens the teeth, and further acts as a natural and eminently safe cathartic.

It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and throat from the poison of catarrh.

All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Stuart's Absorbent Lozenges; they are composed of the finest powdered Willow charcoal, and other harmless antiseptics, in tablet form, or rather in the form of large, pleasant tasting lozenges, the charcoal being mixed with honey. The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood, and the beauty of it is, that no possible harm can result from their continued use, but on the contrary great benefit.

A Buffalo physician in speaking of the benefits of charcoal, says: "I advise Stuart's Absorbent Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth and throat. I also believe the liver is greatly benefited by the daily use of them; they cost but twenty-five cents a box at drug stores, and although in some sense a patent preparation yet I believe I get more and better charcoal in Stuart's Absorbent Lozenges than in any of the ordinary charcoal tablets."

Matthews' new serial, "The Action and the Word," is a great attraction. (Harper & Brothers: New York.)

— That *Harper's Bazar* occupies an unrivaled position in its chosen field, needs no re-affirmation here. As a family journal of fashion and literature it is peerless and is constantly taking a step beyond its own high standard. The issue for Feb. 24 was specially noteworthy because of the full-page reproduction of the Kitchel Composite Madonna. In this number, also, the second in the series of Women in the Bible appears—Sarah—the accompanying article being written by Gustav Gotthell. Mrs. Frances Hodgson Burnett is the subject of the "American Authoresses of the Hour" series. A full page is devoted to the "Hostesses of the Diplomatic Corps." "The Celibacy of the Priesthood," by Mgr. Sebastian Martinielli, and "Where Women Fail as Parliamentarians," by Congressman Bailey of Texas, are papers of special interest. The latest fashions, and stories, and various departments, fill the pages. (Harper & Brothers: New York.)

— Prof. N. S. Shaler, of Harvard University, presents the leading paper in *Appleton's Popular Science Monthly* for March on "The Transplantation of a Race." Prof. Joseph Le Conte concludes his comprehensive article on "A Century of Geology;" and William Baxter, Jr., finishes his papers (the third) on "What Makes the Trolley Car Go." W. F. Becker, M. D., has an important article upon "The Morbid Sense of Injury." The editor writes upon "A Commission in Difficulties" and "The Function of the Public Library." (D. Appleton & Company: New York.)

— No contribution in any of our monthlies of late has attracted so much attention as that of ex-Secretary of State Olney in the March *Atlantic Monthly* on "Growth of Our Foreign Policy." It has been reprinted largely in the dailies, and has been commented upon very generally in the public press. The last installment of Mary Johnston's great novel, "To Have and To Hold," appears in this number. There are a dozen other excellent contributions. (Houghton, Mifflin & Company: Boston.)

— Dr. Weir Mitchell and Ernest Seton-Thompson are contributors to the March number of the *Century*. Mr. Seton-Thompson begins a study of "The National 'Zoo' at Washington," in which he shows wild animals to be as interesting in captivity as in their natural state of freedom; and Dr. Mitchell, in "Dr. North and his Friends," presents the opening chapters of the most important serial he has written since "Hugh Wynne." John Morley continues his study of Oliver Cromwell. The composer Moszkowski writes of "The Composer Meyerbeer." Alexander Hume Ford writes of a matter of great timely interest, "The Warfare of Railways in Asia." Fiction is furnished by H. B. Fuller, Catharine Young Glen, and Eva Wilder Brodhead; poetry by John Burroughs, R. H. Stoddard, J. V. Cheney, Arlo Bates, and others. (*Century Co.*: New York.)

— The Boer War, an illustrated account from the front, is the leading contribution in *Scribner's* for March. It is surprising how so busy a man as Governor Roosevelt finds time to write so much and so well. His third installment on Oliver Cromwell in this issue is a fine piece of critical work. There are stories and poetry of a high order, with the excellent departments, "The Point of View" and "The Field of Art." It is a brilliant number. (Charles Scribner's Sons: New York.)

— The principal features of the *American Monthly Review of Reviews* for March are an illustrated character sketch of John

Ruskin; a study of "The Southern Mountaineer," by President William Goodell Frost; a paper on "The Policy of Steamship Subsidies," by President Hadley of Yale. In the editorial department entitled "The Progress of the World," special attention is given to the war in South Africa, the Hay-Pauncefote treaty, and the Kentucky disturbances. (Review of Reviews Co.: New York.)

— Rev. William McDonald, D. D., has written a "Life of Alfred Cookman." The only other life of him ever published is out of print. With the consent of Mrs. Cookman, Dr. McDonald has presented the book to the Freedmen's Aid Society for the benefit of its work. It is now being published by the Book Concern and will soon be ready for the market. Any persons writing to Rev. J. W. Hamilton, D. D., Cincinnati, Ohio, can have an advance copy sent by mail, postage paid, for fifty cents, which is considerably less than the regular price.



MINISTERS OF THE GOSPEL USE OXYDONOR

Trade mark registered Nov. 24, 1896.

INSOMNIA

Rev. JOHN H. THOMPSON, D. D., Presiding Elder of Methodist Church, Savannah, Ga., District, writes, Feb. 8, 1899: "Have used OXYDONOR for Insomnia and gladly state that a perfect cure was the speedy result."

Rev. THOS. C. MURPHEY, D. D., 3708 Walnut St., Phila., Pa., writes, March 11, 1899: "I have used OXYDONOR with decided benefit."

Rev. CHAS. G. ROUSE, Niobrara, Neb., writes, Oct. 26, 1899: "We are still using OXYDONOR as our family doctor, and find it better than all other doctors we have ever found. We used it on our eight months old babe for Grippe which took the form of Pneumonia. It recovered leaving no trace whatever of the terrible disease."

Mr. A. A. SMITH, Broker in Chemicals and Fertilizer Materials, Prudential Building, Atlanta, Ga., writes, December 20, 1899: "I am satisfied I would not be living today were it not for OXYDONOR. About fifteen years ago I was badly injured in a railroad accident. I was a complete wreck both in body and mind. After trying noted doctors without any relief, I began the use of OXYDONOR, and am today a sound and healthy man."

NEURALGIA

Mr. GEO. C. STEVENS, Phoenix Fire Insurance Co., Danbury, Conn., writes, Jan. 4, 1900: "I was seriously afflicted with Neuralgia and Sleeplessness for some time. After using OXYDONOR according to directions, I am now restored to satisfactory health."

INSOMNIA

EMILY GRAY MAYBERRY, Alhambra, Cal., writes, Oct. 26, 1899: "I procured OXYDONOR five years ago for Insomnia; after a close intimacy with it during time specified, my trust in its efficacy and gratitude to the inventor, still stand the siege."

Absorb New Life

Gently, while you rest, unconsciously to yourself, new life teeming with health and vigor steals into your system when you have OXYDONOR attached. You then arise feeling like a new person. OXYDONOR literally forces disease from the body; it starts into actual and active energy the various organs and compels them to perform the functions for which Nature made them. They permit no waste or morbid matter to remain. Disease is eliminated naturally. No dangerous drugs are needed for this clearance; no embrocations have to be used in an endeavor to draw the useless and dangerous accumulations through the pores; no surgical operations are required to see what is wrong.

All extraneous matter, is thrown off in a perfectly natural manner through the proper channels. There is no difficulty in the use of OXYDONOR—attach one end of the cord to the ankle, drop OXYDONOR, which is at the other end, into cold water, and the treatment is begun.

OXYDONOR will last a life-time with proper care. There is no periodical outlay required.

OXYDONOR is the result of over 25 years' deep scientific research by Dr. Hercules Sanche, who is the Originator and Inventor. It has been tested and re-tested many times. It is not now on trial. The testimony of tens of thousands of people is conclusive evidence of its great value.

CAUTION.—Beware of Spurious Imitations. Look closely for the inventor's name—"Dr. H. Sanche"—which is plainly stamped on the Genuine.

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LIONS IN THE WAY

REV. JOHN J. HILL.

JONES is in trouble. Jones is my "superior" in Methodism in the town where I preach. I have a little 6 x 9 church, and Jones has the big cathedral. Jones has the great bulk of the Methodist membership of the town, while I have only a few—those who feel that they would not be at home amid the fashion and fine clothes of the Church of the Sacred Four Hundred. Jones is a good fellow and fellowships with me, and we often talk over our joys and our sorrows.

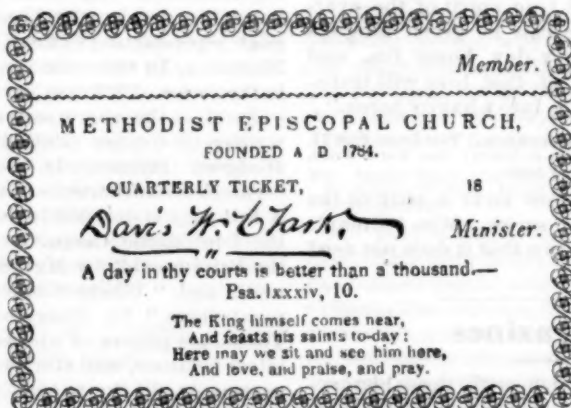
The church papers had just published the Bishops' Address anent the decline in our membership for the past year. Jones and I had talked this matter over before, and both of us could discern causes enough in the body ecclesiastic to account for the decline. Just how to remedy the matter had not been so clear to us. But now, as I have said, Jones came to me in trouble. He was worried over some of the statements, and the plain inference to be drawn from them, of this Address of the Bishops.

"See here," said he; and then he read the following: "Our greatest need is a sense of our need." That's true," said Jones, "but suppose I undertake to arouse a 'sense of need?' You know what will happen in my church. My people will look upon me as a fanatic, an alarmist. They do not come to church to have a sense of need aroused, but to have it allayed. In the language of the delegate from Texas, 'that's what we are here for.' And if I do not so preach as to allay all sense of need and keep it under as completely as St. Paul did his body, there will have to be a new preacher up at the Church of the Sacred Four Hundred not later than our next Conference session, and I will go out and down. And it will do me no good to say to the Bishop, whoever he may be, 'I did just what you seemed to expect in your address.' My church is too strong for the Bishop to oppose, even if he wished to uphold me; and you know as well as I do that Bishops, as well as presiding elders and members of the church, gage a man's success and fitness to hold a high position by the fact of his getting along well and pleasantly, by the strength of the desire that exists for his return, and by his ability to retain his wealthy and influential members and keep them in a good humor with himself, with themselves, and with the church.

"Then, too," continued Jones, "note what is said about amusements. The Address says: 'They are sought after as if they were a necessity.' Why, that is what most of my people live for. My wealthy business men, if I talked on this subject as I might, would say, 'What do we make our money for if it is not to have a good time?' And their wives and daughters and sons would say, 'What's the use of being rich if we are not to have a good time with our money?' And then, to go a little farther, suppose I undertake to enforce the Disciplinary rule with regard to amusements! My people play progressive euchre. Some of them give wine suppers occasionally. They have dancing in their own homes, and dance at club receptions and elsewhere.

A REVIVAL OF THE METHODIST LOVE-FEAST

Dr. Davis W. Clark, of Cincinnati, held a unique service at Columbia Methodist Episcopal Church, Sunday afternoon, Jan. 28. It was a revival of the Methodist love-feast. Tickets were issued to the members of the church. The audience-room was filled. Bread and water were passed in the olden style by the stewards. Testimonies followed amid great rejoicing and the singing of quaint hymns. The following is a facsimile of the ticket used:—



Special interest attaches to the original of this ticket, for it was used by the late Bishop Clark while pastor of Cannon St. Methodist Episcopal Church, Poughkeepsie, N. Y. On the back was written the following, evidently intended to be read with the pulpit notices:—

"Pastoral visitation I recognize as one of my duties. I shall be happy to form the personal acquaintance of the people of my charge. In this respect the people have a great advantage over the minister. You will always recognize him, meet him wherever you may; but he may not always recognize you. If, then, you meet me and are not recognized, don't say, 'The minister passed me without speaking;' but say, 'I passed the minister without speaking to him.'"

They attend the theatre and even are not ashamed to witness such performances as Sapho and Zaza whose immorality dramatic critics condemn in unmeasured terms. But if I should even speak plainly and openly and clearly on these subjects, my people would be angered. They would demand another preacher; and the Bishops themselves, listening to the voices of the wealthy laymen who would 'represent my case' to them would say, 'Well, he is evidently not the man for the Church of the Sacred Four Hundred, he must step out—and down.'

"Then, too, suppose I undertook to preach the witness of the Spirit, concerning which so much is said in this Address—to preach it as necessary for at least complete Methodism! My people joined the church; they are as moral as most people in the community; they support the Gospel and give considerable sums for the benevolences. But they have never known anything about adoption, justification, or even regeneration, except in a mere theological way as these terms may have sometimes been used in the pulpit. As an experience they do not know anything about these things. And if I should preach these things, undertake to show their necessity and how it is incumbent on every Christian to have such an experience to which the Spirit of God should bear witness with their spirits, the only way in which I could do it at all to the satisfaction of my people would be to couch it in such vague and general terms that no hearer would dream of its being practical or having a personal application. I should disturb my people if I should say, 'Thou art the man.' They would conclude immediately that I am a believer in the 'second blessing,' that I was trying to teach 'sanctification;' and you know that nothing would so quickly discredit a man in my position before the churches of the grade I am now serving

as to have it said or even hinted at that he was allied even remotely to those who profess these doctrines. It would be represented to the Bishop that I was eminently unfit for the position I hold; and unless it was from a desire to make a good trade in the way of transfer, I would not even get a 'character' which would enable me to secure a church like the one I am now serving. And you know the Bishops would not take the risk of offending a wealthy church, with its large contributions to the benevolences and its possibilities of assistance to the Bishops themselves in their little side enterprises of benevolence, by continuing to inflict

upon it a pastor who had become thus unacceptable."

I don't know how I did it, insignificant and backward as I am, but somehow I plucked up courage enough to say: "But, Jones, isn't this a case of like priest, like people? As long as you are more anxious about keeping your place as a high-grade Methodist preacher than you are about saving the souls of people and preaching the truth and holding to the old lines of Methodism, can you blame your people very much for the way in which they feel and act toward religion?"

Jones looked at me, disgusted. "My brother," he said, "you misunderstand me entirely. I am not blaming my people. I am not seeking to justify myself. I am simply saying that, considering the action of the episcopacy in the past and present and forecasting what its future action is certain to be in the cases supposed, it seems strange to me that the Bishops burden our consciences with an address like this."

And Jones went home.

Sewickley, Pa.

Christian Work in Boston University School of Theology

There is a notion current in some quarters that higher education in general, and theological education in particular, tends to the cooling of spiritual fervor. The critical attitude of scholarly research is said to be antagonistic to religious devotion. Is it true?

The answer of history is a negative. Many of the leaders of our church have been seminary-trained men. These have been leaders not only in acquirements, but also in service; not only in thought, but also in devotion.

But is there ground for expecting like results in the future? My answer must be local because of limited knowledge of concrete facts. Intelligent hope should rest on the condition and trend of student life. At Boston, spirituality is manifest in the personal life of most of the students. But such evidence is appreciated only by contact with the men and does not readily lend itself to newspaper treatment. Spirituality is also revealed by the tone of the students' meetings. This evidence, too, is better felt than told. The supreme test of consecration is service, and a tangible evidence of spirituality is fruitage.

While preparation is the first business of the student, and piety is no substitute for scholarship, it is refreshing to find the students active in Christian work while preparing for future labors. This is one of the marked features of student life in Boston University School of Theology. There are 61 students who are pastors of churches. Such work is often called practicing, or lightly spoken of as "earning an education," but thinking men who know the facts recognize in this ministry as much of true devotion and high moral purpose as in any part of the ministry of our church. The pastoral care of 3,635 church members, combined with the pulpit ministrations of 61 preachers, is surely a significant item of Christian service. That this is not perfunctory service is shown by the demand for such service and by the results attained.

Before giving figures, let me say that the trend of thought here is against measuring men or results solely by the number of converts reported. Moral and spiritual influence cannot be fully registered by such a report. This report is not a strain after numbers. Yet figures are significant. The student pastors are almost uniformly evangelistic in their ministry, and report 338 conversions between October 1 and February 1 of this school year. These things have been wrought in small churches, often against adverse social influences, without the aid of professional evangelists. Thus far 204 have been received into the church, and the end is not yet.

The men without churches have not been idle. They report 94 regular services with sermons. They have made 238 trips in city mission, rescue, college settlement, and similar work. Each trip represents from two to ten hours' work. They have conducted 46 evangelistic services.

These facts prove conclusively that there thrives here a spirituality that seeks expression in doing good. Thus the hearts of the boys are kept sympathetic, their minds practical, and their devotion unimpaired, or even improved, while they are exploring the theories of theology and delving into the mysteries of godliness.

W. ORVILLE ALLEN, Pres. Pastors' Aid, B. U. School of Theology.

Six Splendid Rose Plants A Great Floral Magazine and Zion's Herald for one year all to new subscribers for \$2.50

By a special arrangement with the publishers of *How to Grow Flowers*, the great floral magazine, we are enabled to offer one year's subscription for that valuable publication and a choice collection of Six Rose plants free to every person who pays us \$2.50 for a new subscription to *Zion's Herald*. We trust that a very large number will take advantage of this offer.

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The Rose has always occupied a prominent place in the floral kingdom. Today it is more generally grown than is any other flower. The Six Rose plants which are given free in this combination offer are of selected varieties and assorted colors. Each collection is carefully packed and guaranteed to reach its destination safely. Postage is prepaid. Each collection contains one white Rose, one red, one yellow, one pink, and two of intermediate colors.



These Rose plants retail at ten cents each, and the florists sell millions of them at this price. A collection of six such Roses as these will cost you at least fifty cents when bought from a greenhouse.

HOW TO GROW FLOWERS

A Reliable Guide to Success with Plants

Everyone loves flowers, nature's sweetest gift to man, but there are many who fail to succeed in growing plants that are thrifty and which bloom freely. There is now published a magazine which is devoted exclusively to floriculture, and which gives from month to month exactly the information amateurs need in order to enable them to succeed with their flowers. This magazine has been appropriately named *How to Grow Flowers*.

The purpose of this publication is to furnish, in concise and practical form, information that will enable amateurs to grow flowers successfully. *How to Grow Flowers* is the only journal in America exclusively devoted to popular floriculture which is thoroughly independent in its character. It is a beautiful specimen of typographical art, is printed on fine calendered book paper, and illustrated with half-tone engravings. All the illustrations used are made from photographs taken especially for this magazine. Everything published is from the pen of an authority on home floriculture. Topics are treated in season, and always by experts. The best floral writers of the country are regular paid contributors for *How to Grow Flowers*. Among the number are Eben E. Rexford, floral editor of the *Ladies' Home Journal*, and R. R. McGregor, floral editor of the *Woman's Home Companion*.

ALL THE ABOVE FREE! The regular subscription price of *Zion's Herald* is \$2.50. For a limited time only we will give every new subscriber the six splendid Roses and the elegant floral magazine described above, absolutely free of all cost. Take advantage of this offer promptly—we cannot hold it open for a great while. Address,

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THE CONFERENCES

NEW ENGLAND CONFERENCE

Boston District

Bromfield St., Boston.—At the communion service, March 4, as a partial result of the extra meetings held, 5 persons were received on probation. Seven were received into the church by letter.

Franklin.—The church at this place, Rev. S. A. Cook, pastor, reported at the fourth quarterly conference a prosperous condition. A series of revival services at the beginning of the year resulted in 14 probationers being received. About \$175 shortage was made up for the former pastor, Rev. J. P. Chadbourne, who resigned. Over \$425 has been raised and expended on necessary repairs. Other expenses have been met, and the outlook for the coming year is favorable. Mr. Cook was given a unanimous recall, the church as well as the board being a unit in this request. W.

Worcester, Coral St.—Pastor Sanderson is unanimously asked for by the quarterly conference for another year—a highly creditable display of good judgment on the part of that official body; they could not do better. Dr. Perrin at the last quarterly conference especially complimented pastor and people on the admirable showing.

Laurel St.—Rev. H. H. Paine is preaching a series of Lenten sermons; the first was on the preparation of the guest chamber.

Webster Square.—Here, too, the presiding elder found much to commend, and he does not hesitate to express his approbation. A floating debt has been paid and current expenses are all provided for. Best of all, a decided spiritual influence has been manifest throughout the year. There is little wonder that Pastor Kingsley is asked to return.

Grace.—At the recent communion Sunday 14 were received on probation and 12 by letter or in full membership from probation. That delightful mother in Israel, Mrs. Mary Pentecost, wife of Rev. William Pentecost, recently passed her 81st birthday, but it does not make the least difference in her diligence and activity. Dr. Brady has been requested to return another year.

Park Ave.—Worcester Methodism makes no better showing anywhere than in this new but vigorous body. The report that Rev. Alonzo Sanderson read before the last quarterly conference would make good reading in these columns. One hundred such men as our Worcester "bishop" would make a different report from the melancholy exhibit sent forth by the Bishops. Suppose these same officers were to lecture a trifle less and minister to the churches more—would not the record be better? Who ever heard of Bishop Brooks or Bishop Potter going about the country with a story of prison life, sunny or otherwise? Bishops Lawrence and Whittaker attend strictly to business, with no deflections on Lincoln, Grant, or other hero. Give us a little more shepherd care, Bishops, and a deal less of lecturing, and we may advance once more. Of course our "Bishop" Sanderson is asked to return, and he will continue to return just as long as he strives to advance the cause he loves.

Swedish.—There is no falling off among our Northmen followers. Could their zeal be caught by some of the older bodies, how we could grow! Thomas St. League recently very pleasantly entertained seventy-five visitors from the Quinsigamond church. QUIS.

Cambridge District

St. Paul's, Lowell.—On Sunday, March 4, there were 34 accessions—6 by letter, 8 in full from probation, and 20 on probation. A deepening interest is manifest. Since the call for reports on the Twentieth Century work St. Paul's has secured 50 on probation and \$3,500 on mortgage indebtedness—50 men and 350 eagles. No communion service during the present pastorate has passed without an encouraging addition to the church. Rev. L. W. Staples, pastor.

Auburndale.—A very beautiful and practical thing occurred at the regular prayer-meeting last Friday night. A delegation of gentlemen appeared after the meeting commenced, and announced that they came from the meeting at the Congregational Church, and that they bore

assurances of Christian fellowship and goodwill. They desired to be remembered in our supplications, and specially wanted co-operation in spiritual and forward work for the evangelizing of the community. Their addresses were very brotherly and affectionate. It was an unusual episode and a very happy sign. A delegation goes from our meeting to them next Friday night.

South Framingham.—On Sunday, March 4, 34 were received on probation and 7 by letter. This was a partial result of revival meetings held during January and February. At these meetings more than sixty adults professed conversion. During the year 58 have been received on probation, and 35 by letter. These results were due largely to a working church. The Sunday-school, under the efficient leadership of Mr. R. D. Murphy, has outgrown the vestry, and now holds its sessions in the church auditorium. Three hundred scholars are enrolled; attendance ranges from 210 to 250. Two new class-meetings are being formed.

West Fitchburg.—The pastor, Rev. L. W. Adams, has just finished a course of sermons to his young people which drew large congregations, and he began on Sunday evening, the 11th, a second course. At the fourth quarterly conference the board gave him a rising vote to return the second year. During the year the church has celebrated its twenty-fifth anniversary, and improvements to the value of \$1,500 have been made, all of which are paid for and current expenses are met. There have been some conversions.

Clinton.—Sunday, March 4, was a memorable day—4 being admitted on probation, 8 by certificate, and 14 from probation. The fourth quarterly conference, held on March 7, was an encouraging session, twenty-two being present. The reports indicated a very general prosperity in all departments of church activity. Of the goodly number converted during the last three years, 138 have been admitted on probation. The present membership is 286, including 50 probationers. By a very cordial and unanimous vote, the return of the pastor, Rev. A. M. Osgood, was requested for the fourth year.

Lynn District

East Boston.—The Meridian St. Methodist Church, the Maverick Congregational Church, and the Central Square Baptist Church are holding union revival meetings, Rev. L. E. Kennedy being the evangelist. The congregations are large, souls are being saved, and there is promise of increasing interest.

Trinity Church, Lynn.—Rev. M. G. Prescott, the pastor, has received the degree of Ph. B. from Taylor University, Ind.

Boston St., Lynn.—Dr. W. H. W. Rees made a powerful address in the interest of the Freedmen's Aid and Southern Education Society, March 4, raising more than the church's apportionment. The influence of his eloquence and spiritual zeal was most happy. W.

W. F. M. S.—Boston District W. F. M. S. held its annual meeting at the new German Church, Jamaica Plain, March 8. In every respect it was a rare day. The weather was perfect, the church a gem, the people hospitable, the speakers full of zeal for the Lord of the harvest. About two-thirds of the auxiliaries reported. Mrs. J. N. Hanaford, Conference secretary, conducted a "conversation" on auxiliary work. Miss C. A. Richardson spoke on the Twentieth Century Thank Offering. Mrs. Lutz, the German pastor's wife, lifted all hearts by her song, "I'll go where you want me to go." One of those introduced was Rev. Francisco Penzotti, eight months in prison in Peru, S. A., for preaching the Gospel. He spoke briefly in Spanish, Miss Clementina Butler acting as interpreter. It was literally the opportunity of a life-time to listen to Miss Blackmore, of Singapore, India. Born in Australia of English parentage, she pays only a flying visit to the New England Branch, which has a share in her support. Words fail to set forth the enthusiasm of those two hours. We walked Malay streets, looked into rude homes in Borneo, visited Manila and learned how Dewey's victory came to pass (a missionary secret). Little wonder is it that the street children of Singapore have named Miss Blackmore and her associates, "Jesus-loves-me."

Officers for the year are as follows: President, Mrs. Carter, of Stanton Ave.; vice-president, Mrs. Stackpole, of Stanton Ave.; recording

secretary, Miss C. B. Steele, of Milton; treasurer, Miss Barnard, of Newton Upper Falls.

C. B. STEELE, Rec. Sec.

Springfield District

Southbridge.—This church has had great prosperity during the year; 42 have united with the church on probation. A discouraging debt for current expenses and an old floating debt have been paid, and the expenses for the present year fully provided for. The pastor, Rev. C. H. Hanaford, has received a unanimous invitation to return for another year.

Blandford and Russell.—Despite the constant drain by reason of removals from the towns, these charges, in care of Rev. E. B. Marshall, seem to be full of enthusiasm. Certain improvements on the church building, to cost about \$500, are nearly completed. The pastor's return for another year is desired and expected.

Chester.—Rev. J. A. Betcher, having served this charge for three years, deems it best, though the people desire his longer stay, to request to be removed.

Easthampton.—Rev. E. H. Thrasher has wrought well for three years, and is held in very high esteem. Of his own motion he asks to be removed at the approaching session of the Annual Conference.

Pelham and North Amherst.—There has been considerable religious interest on both parts of the charge. Rev. R. C. Jacobs is much liked by his people. He and his wife are working incessantly, and the people are perfectly unanimous in desiring their services for another year.

Ware.—Finances here are well in hand. The new church is a constant joy to the worshippers. The social meetings are well sustained, and the church is having uninterrupted prosperity. Rev. J. W. Fulton is closing his fourth year, and is, without a dissenting voice, desired by the quarterly conference to return for a fifth year.

Conway.—Rev. E. V. Hinchliffe is another who has wrought so acceptably that unanimity marked the request for his reappointment. The members of the quarterly conference were not less emphatic in urging that it would be a calamity if his wife should not spend another year with the church. It may therefore be taken as very likely that both of them will tarry another year in this place.

Monson.—This church mourns the recent loss by death of two of its oldest and most faithful members, Solomon Squier and Miss Mary C. Ward. Mr. Squier was a trustee. Miss Ward was for a long time connected with the Ladies' Benevolent Society as an officer and with the Sunday-school as a teacher. On the evening of Wednesday, Feb. 23, Rev. Wm. Cassidy, of

SAVED BY GOOD FOOD

A Doctor's Words About Grape-Nuts

"A short time ago I was called to a patient who had been given up by his physician, his stomach would not bear food and consequently he got no nourishment and was slowly dying from exhaustion. He was reduced to skin and bones. I immediately put him on Grape-Nuts food and Postum Cereal Food Coffee, he could keep both articles on his stomach and neither caused him any pain. He has been using both the food and the cereal coffee and has gained so rapidly that I feel he will be out of bed in about a week." Dr. C. Leutwein.

The reason a delicate stomach can take Grape-Nuts food is that it is predigested by natural means during its preparation and even a small babe can handle it as it causes no heavy work by the stomach and digestive apparatus, on the contrary, being predigested, it is quickly assimilated into blood and tissue.

The food as well as the Postum Food Coffee contains elements selected from the grains of the field that are of first importance to the human body in nourishing and rebuilding it.

All grocers keep Grape-Nuts and Postum.

Hopkinton, gave an interesting address to the Epworth League.

Orange.—On March 4, 1 was received by letter, 1 from probation, and 2 on probation. It is expected that the Conference year will close with all bills paid. We are informed that the pastor, Rev. James Sutherland, enjoys the confidence and affection of his people, young and old, in a remarkable degree. Prayer-meetings and class-meetings are well attended. There is a fine Junior League, and some of its members are the subjects of regenerating grace. The prospects for this church are bright.

H.

NEW HAMPSHIRE CONFERENCE

Manchester District

Contoocook and Webster.—The work continues prosperous. This pastorate appears to have been more successful in spiritual results in both parts of the field than any for several years, and Webster especially has received accessions to its working force which mark a new era in its history.

Sunapee is, all things considered, one of the strongest societies on the district, and the fortunate man who follows Pastor Tasker will find his lot cast with a people who appreciate a working pastor and are ready to labor with him in word and doctrine for the building of the kingdom of God.

Newport has in Pastor Ramsden a faithful, conscientious man who understands his commission to be to win the worldly to become other-worldly through faith in Jesus Christ our Lord. The quarterly conference ask for his reappointment.

Claremont.—Pastor Cairns is closing his fourth year of useful work. Mrs. Cairns sustained a severe injury nearly three months ago from a heavy fall, producing concussion of the brain, from which she is slowly recovering and expects to be in her usual good trim for work by the time the Annual Conference shall make the new appointment. The quarterly conference expressed high appreciation of her work in all these four years, and also very kindly judgment of the work of the retiring presiding elder, as have several other quarterly conferences on the district.

North Charlestown and West Unity will give a good man with a consecrated wife a chance for good hard work next year. Pastor Frye asks relief, having now for five successive years had work which made the equivalent of three preaching services and one social meeting every Sabbath and about a dozen miles' ride over a rough country for the accomplishment of this work.

Londonderry affords a very pleasant appointment for a good man, and Pastor McLucas and family enjoy their home with this kind people very much. Their return is, of course, desired. The debt contracted for church improvement here a few years ago has all been pledged this year, and will be paid during the next four weeks. So the church will be free from debt and in good trim for a grand spiritual advance next year.

The disability of the presiding elder has caused

some disturbance of forces on the district, and several of our societies have had to lay over their quarterly conference work until he shall be able to meet them. The invariable kindness of the brothers, lay and clerical, is greatly appreciated by the convalescing officer, whose successor will certainly find an excellent constituency in the people of this district. G. W. N.

RE-OPENING AT GRANTHAM.

This church was re-opened on Tuesday, Feb. 27. In spite of the severely cold weather a good audience from this and neighboring towns attended the services. The morning session was devoted to a historical sketch of the church and the report of the finance committee. In the afternoon Rev. William Ramsden, of Newport, preached an able and appropriate re-dedicatory sermon, and Rev. E. S. Tasker, of Sunapee, preached a very interesting sermon in the evening. Rev. Messrs. Montgomery of Enfield, Latimer of George's Mills, and Tyrrel of North Grantham, were present and assisted in the ex-

ercises of the day. The choir rendered appropriate music.

For a rural place of worship the interior of the church is now a model of quiet taste and beauty. The expense of remodeling has been somewhat over \$300. Much of this has been presented by out-of-town friends in the way of memorial windows, pulpit suit, lamps, and money. A debt of nearly \$100 still remains to be cleared. The memorial windows are in memory of Rev. W. H. Eastman and wife; Mr. Oliver B. Buswell and wife; Mr. W. H. Cowles; Mrs. Ellen Huse Dunbar; and Florence Burpee. Of the remaining three windows one was presented by Mr. and Mrs. A. L. Brown; another by "Old Home Friends" who now reside in Newport; and another was given by the people of Grantham in honor of their faithful pastor and his wife, Rev. and Mrs. D. E. Burns, to whom much credit is due for their untiring labors. Great credit is also to be given the building committee for faithful and judicious work. A painting of the Saviour returning with the lost sheep orna-

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SPRING TERM will open Tuesday, March 27, 1900. This will be an excellent time to enter. Applications now being received for the spring term and also for next year.

Send for Catalogue or detailed information to

Rev. AMBRIE FIELD, Principal.

ments the wall back of the pulpit. This was presented by C. C. Thornton, and was executed by Mr. Sidney Bickford. The people of this place regret that Mr. Burns is not to return another year to preach in the church he has helped to beautify.

MRS. BARTON.

Dover District

Lowell, Centralville.—A fair was held some weeks ago, bringing into the treasury \$102. The pastor, Rev. J. A. Bowler, reports that with a little extra effort the current expenses of the year will be met. Rev. G. W. Norris says the church building originally cost \$25,000. Its present reported valuation is \$20,000 with an indebtedness of some \$6,000. The official board is composed of good men who love the Lord and Methodism. They have thought the church would have greater prosperity under the fostering care of the New England Conference. The brethren on the other side of the river were deeply impressed the same way. The joint commission on boundary at an adjourned meeting in Boston, Feb. 19, voted to make the transfer, which will be consummated when approved by the Bishops who preside at the respective Conferences. The vote also carries with it the anticipated transfer of the pastor, Rev. J. A. Bowler. The New Hampshire Conference with regret loses a good church and a good minister, but with Christian resignation we devoutly hope that our loss is their gain.

West Hampstead.—This church is reported in the Minutes of 1899 as having a membership of 30. Sunday morning, Feb. 25, the presiding elder baptized 4 candidates. On a previous Sabbath Rev. J. H. Knott, a former pastor, administered baptism to a class which nearly filled the altar. The pastor, Rev. L. N. Fogg, received 13 in full membership, six of whom were heads of families. It was a day for this church never to be forgotten. The prayer-meeting in the evening was most tender and spiritual. There were tears and shouts, reminding one of old-time Methodism. Converting power is not obsolete when faith touches God. Rev. L. N. Fogg is wanted for another year at West Hampstead, East Hampstead and Sandown.

Lawrence, First Church.—This church is enjoying a course of popular lectures by such speakers as Dr. C. A. Crane, Dr. R. L. Greene, and Dr. C. W. Bradlee. The pastor, Rev. F. C. Rogers, supplements the series by an occasional lecture on literature and foreign travels.

Lawrence, St. Paul's.—This society is wide-awake and aggressive. The reports at the fourth quarterly conference were very encouraging. The report of the treasurer, H. J. Trees, was a model; finances are well in hand, and there will be no deficiency to make up at the end of the year. A. L. Searle, secretary of the Sabbath-school, son of Rev. W. S. Searle, was elected to the Lay Electoral Conference. The brethren will not allow their pastor, Rev. C. H. Farnsworth, to move on at the end of the Conference year if they can prevent it.

Lawrence, St. Mark's.—The pastor, Rev. W. J. Atkinson, has fully recovered from a two weeks' illness. The pulpit was supplied by a student from the University. A regular pastorate during one's college course is a heavy load for a young man to carry. We only wonder that more do not break down under it. Such a course, however, seems to be a necessity to some called of God to preach the Gospel. All of the Lord's gold certainly is not at the Lord's disposal.

Haverhill, Third Church.—This society has had quite an additional burden upon them during the past year. An unexpected emergency made the building of a chapel at Nicholsville a necessity. A neat place for worship has been provided and practically paid for, the Church Extension Society donating \$100 and Dr. I. E. Chase \$50. The pastor, Rev. N. D. Bigelow, has been a faithful laborer. The basement of the home chapel has been nicely fitted up for social gatherings and is also occupied by the kindergarten, which had out-grown its former quarters.

Amesbury has had a successful year. At the close of last year all current obligations of the

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forms of disease, and offers to give free consultation and advice, personally or by letter. You can tell or write your troubles to Dr. Greene, for all communications are confidential, and letters are answered in plain, sealed envelopes.

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Mr. J. T. SMITH, Twin Oaks, Washington, D. C., says:—"I have used two bottles of Dr. Greene's Nervura and have been greatly benefited by it, and it is an excellent medicine. I was very nervous and weak, and had pains about the kidneys and dizziness in the head, which made me very unfit for work. Now I am better, and my strength and nerves are much stronger than before I took Dr. Greene's Nervura."

Dr. Greene, 34 Temple Place, Boston, Mass., is the most successful specialist in curing nervous and chronic diseases. He has remedies for all

church were met, so that there was no embarrassment from arrearages. The industries of the city are in a sound condition. New business is coming in. Good work, good pay, and a good minister give the people heart for spiritual effort. Methodism is advancing on all lines. Congregations are increasing. Seventy scholars have been added to the Sunday-school. New books have been purchased for the library. An enthusiastic Boys' Brigade has been organized. All bills are provided for. The quarterly conference was a unit in its desire for the return of Rev. H. D. Deetz for another year. May the voice of the people and the voice of the Bishop agree!

Tuftsboro.—The people are few and scattered. The winds sweep the hills. There is a chill in the air which gives numbness to the limbs. Some find it hard to travel churchward. The old meeting-house stands. The powers of the air beat against it, but it does not fall. Sabbath afternoons an elect few with warm hearts gather here for worship. May the breath of the Spirit warm this cold ground until it shall become a fragrant garden for the Lord's delight!

Moultonville.—A good congregation met the presiding elder on a week night. A considerable number of young people were present. A short sermon was preached, followed by a deeply interesting communion service, closing with the fourth quarterly conference. A pleasant feature of the evening was the hearty welcome extended to Daniel Abbott, recording steward and trustee, who had recently returned home after several months' absence. No bonds are so strong as those of Christian fellowship. The

year has been prosperous. All desire the present pastoral relations of Rev. G. W. Jones to continue.

District Preachers' Meeting.—This was held in Grace Church, Haverhill, Feb. 26 (evening) and 27. The weather was the coldest of the season, but the attendance was the largest of the year. Thirty-five preachers and several preachers' wives were present. A goodly number of representative Methodists of Haverhill and neighboring cities came to enjoy the "feast of good things," and I am sure they were not disappointed, for all the exercises from first to last were of a high order. Meals were furnished by the ladies at the church, giving a delightful social hour.

Monday evening the preachers met for organization, electing officers and committees. This was followed by a service for the young people, J. M. Russell, of Somersworth, presiding. The address was by Rev. George H. Spencer, of Newton Centre, Mass., upon "Individual and Co-operative Work." Rev. A. M. Markey presented the outline of a sermon. Revs. C. H. Farnsworth and A. E. Draper, each from his own individual standpoint, treated "The Minister: His Authority and Work," characteristically. Rev. H. D. Deetz read a thoughtful and discriminating paper on "The Successful Minister," which called out some spirited discussion on "higher criticism." Rev. F. O. Tyler gave an elegant paper on "Ministerial Courtesy." "The Love of the Spirit," written by Rev. Wm. Warren, was read by Rev. A. E. Draper—a poem in prose. Rev. Dr. Babcock discussed "The Public Worship of God." Rev. J. T. Hooper's paper

CANDY CATHARTIC
Cascarets
REGULATE THE LIVER

on "How to Make the Most of Midweek Service" was helpful. Rev. B. C. Wentworth, of Berwick, Me., read by special request a spicy poem on "The Time Limit." Mr. George E. Whitaker, publisher of ZION'S HERALD, presented the interests of our paper. The HERALD list should be doubled right away. Brethren, let us do it! Resolutions were passed on the death of Rev. P. M. Frost and of the daughter of Rev. W. S. Searle. Also resolutions deprecating the transfer of Centralville Church, Lowell, to the New England Conference. Rev. A. B. Rowell reported having organized a Methodist society in Ayer Village, Haverhill. Rev. S. E. Quimby preached an able sermon in the evening.

EMERSON.

Concord District

Monroe and North Monroe.—This trip and some that followed were in the midst of severe snowstorms. We reached each point on time, and did our work, though in some cases quarterly conference members were not very numerous. It took us two hours, in company with the pastor, Rev. L. C. Brown, to drive the five miles from Monroe to North Monroe, a fierce storm beating in our faces all the way. Three officials greeted our coming, with whom all the business of the fourth quarterly conference was done. At this point the pastor is holding special services that have had a hopeful beginning. His return for a fourth year is much desired.

Lyman and Landaff.—Rev. Willis Holmes has done a good year's work here. Seventy-five persons have asked the prayers of the people, 52 of whom have been baptized. He has conducted during the year 102 revival services, and has traveled about 8,700 miles. His plain presentation of the truth is not relished by all, so that it is not a surprise if a few are not satisfied. But the great majority are, and are anxious for his return another year. The pastor's son, who was in the Cuban war, is a student working his way through an up-country academy. He plans entering Wesleyan University and working his way through there. He is a young man of good pluck. One of the north country papers offered a prize for the best Christmas story, and this young man was the successful competitor.

Lancaster and Grange.—Everything is pleasant here. Rev. J. L. Felt has been happy in the work, and the people are happy with him. He is asked by the unanimous vote of a largely attended quarterly conference to return. The little company at the Grange are united and hearty in their work. Their roads at this time are terribly blocked with snow; in some places it is five feet deep. A severe wind storm accompanied the recent great snow, that unroofed barns and twisted off great trees. People who were out had to hold on to fences to keep from being blown away. They hope they have seen the last hard storm for this season.

East Tilton.—The little company of women who compose the working force here, and who have struggled for a long time, feel that they have reached the limit, and will not ask for a supply the coming year. They will seek to pay up all bills, insure their property, and as occasion will permit look for a Methodist preacher to visit and preach to them. This is a small village with two evangelical churches, where there is room for only one. There is a marked spirit of union between them, and our little company will get a good gospel in worshipping with their neighbors.

Franklin Falls.—All reports from this quarterly conference were very encouraging. It has been a helpful year. Several have been received into church fellowship. Notwithstanding the strain the pastor, Rev. C. U. Dunning, has been under during the year in the sickness and death of his daughter, he has not been sick at all, but has been able for duty every Sabbath. By a unanimous vote he was invited to return for a third year. His son Charles was elected delegate to the Lay Electoral Conference.

Whitefield.—The W. F. M. auxiliary of this church is a thriving and active society. Miss Emily L. Harvey, a returned missionary from India, gave an address in the church early in the winter, and as a result 23 new names were added to the membership, making 47 in all. The new members were tendered a reception at the church, Feb. 9. A historical sketch of the auxiliary was prepared and read by Mrs. W. C. Bartlett, the president, and a short literary program given, after which a dainty lunch was served.

VERMONT CONFERENCE

St. Johnsbury District

In General.—Storms, here as elsewhere, have much hindered church work the past month. Several social gatherings, festivals and donation visits have been postponed, and several fourth quarterly conferences have been adjourned because stewards could not get out. The elder has reached all but one, but has failed on two Sunday services, belated by impassable drifts and fierce blizzards.

Some pastors and their families have been slightly indisposed and off duty for a little, but not for more than one Sabbath in any case. At Newport Rev. J. Hamilton and family have suffered from a kind of catarrhal derangement. Rev. G. O. Howe, at Hardwick, was poorly the last of February; and all are pained because Rev. Charles G. Gorse, of Marshfield, considers it essential to his health that he give up the active work for a time at least. His sub-bishop hopes to bring him to a better mind.

The Preachers' Meeting at Danville, Feb. 26-27, was a capital meeting, though many were kept away by storms.

Lyndon "saw another sight" on the eve of their last quarterly conference, March 6, when Pastor McGlaulin flourished the canceled note on the church at Lyndonville, and a sister steward, a few hours later, brought in the last twenty dollars on the church debt at Lyndon, collected of a friend.

Thus the Twentieth Century Offering gets its start on the district. The Conference committee on this work meets at the Seminary, Montpelier, March 9, to perfect plans for the coming year's work. Look for developments meaning more than church politics or State politics along this line.

Personal.—The mother of the writer was buried, March 7, having died peacefully, at the ripe age of 91, on Sunday, the 4th. She hardly had pain or suffering, took no medicines, and faced death as composedly "as one who wraps the drapery of his couch about him and lies down to pleasant dreams." After separation of a little more than seven years, her body rests by that of her husband, and both are forever "at home," as beautifully suggested by her pastor, Rev. F. T. Clark, in the very fitting home service on the burial day. Her four grandsons bore the slight dust to its narrow house, in the midst of an awful blizzard; but she has passed beyond the storms. Mother would need no introduction to the King's court. She has been in closest converse with him and His messengers for many years.

J. O. S.

Montpelier District

Brattleboro.—The Telford meetings proved a good success. There were twenty clear conversions, and nearly or quite that number will probably be received on probation. Mr. Telford was considered a powerful preacher and an able expounder of the Word. The year is closing very pleasantly for Pastor Lowe and his devoted people.

Bellows Falls.—The church is now all torn up in repairs. Pastor Lewis ably presented the Twentieth Century Thank Offering at Athens and Brookline, March 11. A goodly delegation from the League at this place attended a sale and supper at Putney recently, thereby gladdening the hearts and lengthening the pursestrings of the Ladies' Aid Society of Pastor Bennett's flock.

East Barnard.—The series of "chalk talk" meetings under charge of Evangelist Walker and Pastor Smith were a success. There were twelve genuine conversions, and ten of these have already been received on probation, nine of them being baptized by the pastor.

Putney.—Three have been received on probation as a result of the recent union meetings conducted by Pastor Bennett and his clerical associates. The ladies of our church conducted a most successful sale and supper from which the net proceeds were \$95. This is to go towards remodeling the interior of the church edifice. Our denomination seems to be steadily growing in the esteem of the general public at Putney, and Pastor Bennett has the largest audience in proportion to his membership of any preacher in town.

Springfield.—Dr. Rowland has held meetings in an out-district, with eleven resulting conversions. General harmony and prosperity prevail. The quarterly conference voted to author-

ize the pastor to negotiate for an evangelist, and to make all necessary arrangements for his coming. An attempt will be made to secure Rev. Ralph Gillam, so favorably known to this section.

RETLAW.

[In spending a few days recently on the Montpelier District, we heard many and very appreciative expressions from ministers and laymen in approval of the wise and indefatigable efforts of the presiding elder, Rev. W. R. Davenport, in helping on the work of the churches and the preachers. — Editor ZION'S HERALD.]

MAINE CONFERENCE

Lewiston District

Bridgton.—Rev. D. B. Holt has been steadily tightening his grip upon this church and community. As a preacher, pastor and man he is easily in the front rank. His return for the fifth year was unanimously and enthusiastically requested. The Sunday-school is increasing in all departments; it is one of the largest in the district, having an average attendance of 125, and a home department of 48. During the last quarter 5 have been converted, 8 have joined on probation, 2 by letter, 8 have died, and 8 have withdrawn. (Sometimes withdrawals are as helpful as additions.) The Epworth League chapter has 48 members and is doing well. Mrs. Holt is the superintendent of the Junior League; the membership is 50, and it is prospering finely. The Sunday morning prayer-meeting, the League devotional service, and the class-meeting have an aggregate average attendance of 50. The Ladies' Circle is very active in the reduction of the parsonage debt. The pastor hopes to have the debt provided for by Conference time. A larger number of written reports were presented at the fourth quarterly conference than on any other charge on the district thus far. The W. F. M. S. and the W. H. M. S. are doing well. More than 300 pastoral calls have been made during the quarter. A largely attended service in memory of Miss Willard was held in the Methodist church, under the auspices of the W. C. T. U., Saturday afternoon, Feb. 17. Notwithstanding the great storm of Feb. 18, twenty-five came out to the morning service. The building for the Public Library is just completed, and is a little gem of architecture. Already 1,000 volumes are on the shelves.

North Conway, N. H.—On account of the death of Mrs. Trask's father, Rev. J. H. Trask has been absent from his charge for several weeks. This is something unparalleled during his thirty years in the ministry. The attendance and interest in the Sunday-school is on the increase. Largely attended and interesting union meetings have been held. Mr. Trask's return for the third year was unanimously requested.

Lewiston, Park St.—There has been a decided deepening of the spiritual life of late. Nearly

SLEEPS NOW

Quit Drug Coffee and uses Postum Food Coffee.

"While on a visit to a relative in New Hampshire, who runs a fruit farm, I found on the supper table what appeared to be a strong cup of coffee. I usually drank tea at night and they knew it, but asked me to try the coffee, saying it was Postum Food Coffee, and the reason they served it, was that they found when they got up early in the summer mornings and drank a cup of coffee to brace up on, they generally had a headache or sick stomach along about noon, and that their grocer persuaded them sometime before my visit, to try Postum Food Coffee. After a week's trial they adopted it for the family, and had never returned to the ordinary coffee, saying that it had worked a wonderful change in all of them — no more sick headaches, no more sick stomachs.

"For two weeks I used Postum, and when I returned to Boston, I banished tea and coffee from the table forever. My complexion has made a decided change for the better, and it goes without saying that I feel greatly benefited. My nights are not sleepless now, as they were when I was a coffee drinker." M. E. Curtis, Canterbury St., Boston, Mass.

every Sunday evening some are seeking the Lord. We dropped into the Tuesday evening meeting recently; the attendance was large, and the ring and flavor of the meeting was more like the old-time service than any other we have attended for a long time. Finances are in good condition. The apportionments for benevolences will be fully met. The Sunday-school has an average attendance of 85; 4 members have been converted during the year. The League has a membership of 65. It has \$47 in the treasury. The pastor has made 450 calls during the year thus far (Feb. 20). At a largely attended session of the quarterly conference the vote for the pastor's return was practically unanimous. Twenty-five copies of ZION'S HERALD and thirty-two of Epworth Herald are taken. On Sunday evening, Feb. 25, seven young people were at the altar seeking the Lord. P. W. Babcock is Sunday-school superintendent. The venerable William G. Emmons was elected to the Lay Electoral Conference.

Brunswick.—Rev. G. D. Holmes is closing his third year pleasantly and prosperously, and his return for the fourth is greatly desired. Recently 8 have joined from probation and 2 by letter. In moving and repairing the organ \$133 has been spent, also \$36 on the furnace; and bills are paid. Nearly \$700 of the \$800 cash salary has been paid at this writing (Feb. 26), and the presiding elder is paid in full. During this quarter 265 calls have been made. One new subscriber has been obtained for ZION'S HERALD. Pastor Holmes has been doing heroic work on temperance lines. He believes with Dr. Parkhurst that while "The wicked flee when no man pursueth," they make better time when somebody is after them."

At a Miss Willard memorial service held at the Methodist Church Sunday afternoon, Feb. 25, Mrs. Ladd gave the principal address. It was an exceedingly sympathetic delineation of her life and character. Mrs. Ladd has a large Sunday-school class of young men, half of them college students. A sprinkling of the college students are regular attendants upon our services. Elbert L. Holmes, the pastor's son, is a senior in college.

On Wednesday evening, Feb. 28, after the prayer-meeting, occurred one of the pleasantest

social events that has been enjoyed for a long time in Methodist circles in these parts. On March 2 occurred the twenty-fifth anniversary of Mr. and Mrs. Holmes' wedding. In order to capture the presiding elder, the event was celebrated two days earlier. A large number of their friends were present. Congratulatory remarks were made by all the other pastors of the village and by Rev. Wm. Bragg. Cornet and vocal solos, and a charming recitation by Mr. Bragg's little daughter, were rendered. A beautiful silver service was presented to the worthy couple, the presentation speech being made by the presiding elder. Mr. and Mrs. Holmes feelingly responded. Cake and coffee were served and a delightful social time was enjoyed. Mrs. Towne, Mrs. Will and Mrs. Ladd largely did the planning of this pleasant affair.

Bowdoinham.—The marriage of Rev. A. W. Pottle and Miss Theresa C. Whitmore on Wednesday, Feb. 21, was an exceedingly pretty home wedding. It occurred at the home of the bride in the presence of quite a company of relatives and friends. They stood under an arch of evergreen. The presiding elder performed the ceremony. Among the guests was Hon. George Pottle, mayor of Lewiston, the groom's youngest brother. A sumptuous wedding breakfast was served. The presents were numerous and beautiful. Mr. and Mrs. Pottle left on the morning Pullman for a visit among friends in Boston and vicinity.

Miscellaneous.—Please give special heed to the offer of ZION'S HERALD to four months' subscribers, which appears in the issue of March 7. It is a most generous offer. The next four months will be a period of great interest.

If any have not sent on their money for General Conference expenses, please forward it to C. R. Magee at once.

Will not all the pastors plan to observe the season of fasting and prayer recommended and urged by the Bishops? A. S. L.

To Cure a Cold in One Day

Take Laxative Bromo Quinine Tablets. All druggists refund the money if it fails to cure. E. W. Grove's signature is on each box. 25c.

There is no other infant's food like Mellin's Food; it is distinctive and peculiar in its qualities, and is especially adapted to young infants. It brings life and comfort to the babies.

Health for ten cents. Cascarets make the bowels and kidneys act naturally, destroy microbes, cure headache, biliousness and constipation. All druggists.

What Is the Matter?

A SAINTLY minister in one of our patronizing Conferences writes (a sample of many letters received): "I thank you for every word of your editorial on 'The Unchristlikeness of It.' You have precisely the right idea, in my humble judgment. I have shuddered sometimes in recent years as new evidence has come to me of the sordid motives of leaders in the church. I say this who have not, so far as I know, a single grievance against anybody, and who love everybody, including the unfaithful stewards of the church. 'Back to Christ' has sometimes been suspected of heretical import, but I agree with you that it is the way of salvation for our denomination today. I cannot see wherein a minister striving for a bishopric or a secretaryship or a seat in the General Conference differs in spirit from those disciples who so greatly grieved their Lord by striving for the primacy in His kingdom. Your allusion to that incident seems to me eminently fitting. I am at a loss to find any important likeness to Christ in the lives of some of our ecclesiastical masters in Israel. Would it be surprising if such a worldly spirit were to find its way into the rank and file of the ministry, and if ardent believers, failing to find in them the holiness which alone satisfies the

soul, should turn to other and comparative ly obscure sects, because of their better exemplification of the mind of the Master? I believe you have found the secret already of the much-deplored decline in our numbers. I trust that you will continue to demand reform. I should like to see every man disqualified for office in the church who should be shown to have taken any means to advance his candidacy. What a sweep that would be! Would it not be quite in accord with that dictum of Jesus, 'If any man would be first, he shall be last of all?'"

Another greatly revered pastor writes: "It is the rottenness of officialdom more

C
M

Leather

Our weekly market letter, now ready for delivery, is devoted to the Financial Situation, Leather, Montana, and Amalgamated. A copy will be mailed upon application and we respectfully solicit a share of your patronage.

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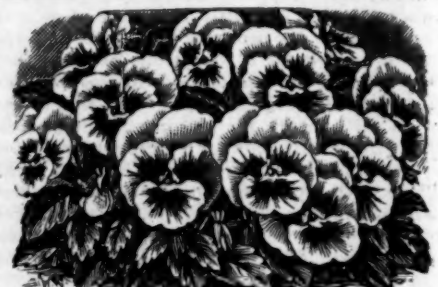
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As a trial offer, we will mail for 25 cents:

50 seeds Pansy Giant, Pure Snow White,	Coal Black,
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Our Catalogue for 1900—25th Anniversary Edition—greatest Book of Flower and Vegetable Seeds, Bulbs, Plants and New Fruits, 156 pages, 500 illustrations, 9 colored plates, will be mailed free to any who anticipate purchasing. Great Novelties in Sweet Scented and Tuberosus Rex Begonias, Geraniums, Fragrant Calla, Treasure Vine, Gooseflower, Caladiums, Everblooming Tritoma, Cannas, Gladiolus, Roses, Phloxes, Giant Peony, Lilies, Palms, Carnations, Primroses, Anemones, Fuchsias, Sweet Peas, Verbenas, Tomatoes, Strawberries, etc.

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 Best Cough Syrup. Tastes Good. Use in time. Sold by druggists.

CONSUMPTION

A Widow Tells How She Regained Her Health and Supports Herself

I was a sick woman three months ago. Everybody told me I was too weak even to do my house-work. Since then I know that all I needed was plenty of fresh air. A friend of mine told me that W. H. Baird & Co., 166 Century Bldg., St. Louis, Mo., wanted agents in every community to sell their Flavoring Powders and advised me to try it. This firm is one of the largest in the country and they fitted me out handsomely. I started in and the first week made \$17.50. The second week I cleared \$21.75, and since then I have been averaging from \$22.50 to \$30.00 a week. I never thought it was so easy to be an agent. Maybe it isn't with other things, but with the Flavoring Powders I know it is. I can sell from one to eight Flavors in each house, and when those are used up they always come for more. The Powders are cheaper, better and go farther than the old liquid extracts and the Powders have no alcohol in them. They please everybody. I have an established business now and it's getting bigger and bigger all the time. I've got a woman now to do my housework by the hour while I'm away and the children are at school; and I have my health back. It isn't every day that a poor widow gets a chance to support herself like this, and I advise every woman and man who wants to earn a comfortable living to write these people. They are generous, and will do as well by you as they have done by me. MRS. SAMUEL B.

than anything else that has brought the curse upon us."

Another successful minister writes: "May God bless you in your campaign for a ministry above reproach; then may we hope to lead the membership nearer to the Master's pattern. Some of my officials have also spoken hearty words of commendation."

And this note from one of the ablest of our young ministers is encouragingly significant: "In 'The Unchristlikeness of It' you have struck a high note, and sustained it well to the close. It has the ring of ancient prophets of righteousness and the tone of our best apostles of modern purity. Such a clear and vital and powerful utterance cannot fail to have a salutary influence. You have inspired me afresh to desire more earnestly the character which every Christian minister ought to achieve."

There is more Catarrh in this section of the country than all other diseases put together and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease, and prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. Science has proven Catarrh to be a constitutional disease, and, therefore, requires constitutional treatment. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, O., is the only constitutional cure on the market. It is taken internally in doses from 10 drops to a teaspoonful. It acts directly on the blood and mucous surfaces of the system. Send for circulars and testimonials. Address, F. J. CHENEY & CO., Toledo, O. Sold by Druggists, 75c. Hall's Family Pills are the best.

CHURCH REGISTER

HERALD CALENDAR

CONFERENCE	PLACE	TIME	BISHOP
N. E. Southern,	Providence,	March 28,	Mallalieu
New England,	Fitchburg,	April 4,	Joyce
New York,	New York,	" 4,	Warren
New York East,	Danbury, Conn.,	" 4,	Hunt
New Hampshire,	Nashua,	" 11,	Andrews
Vermont,	Bellows Falls,	" 11,	Merrill
Maine,	Gardiner,	" 18,	Joyce
East Maine,	Belfast,	" 18,	Fowler
Troy,	Troy,	" 18,	Merrill

AN OPEN LETTER

To Rev. — of the New Hampshire Conference: —
DEAR BROTHER: I shall be appointed at the ensuing Conference to the charge you are now serving. Please purchase a well-bound blank book (size about 3x5) of

some 125 pages. Be kind enough to write in it plainly the meetings of the church, the names of the officers and all committees. Then make a list of the members and probationers, their state in life, and the page of residence. Then number the pages that follow, and carefully, by streets, etc., give the residences of all the members of the church and congregation. You will thus confer a great favor. Such a book awaits you, if you are to be my successor.
ROSCOE SANDERSON.

Marriages

NICHOLS — BURLINGAME — In Storbridge, March 7, by Rev. C. H. Hanaford, of Southbridge. Merton A. Nichols, of Southbridge, and Addie E. Burlingame, of Storbridge.

VERRILL — THOMAS — In Hartford, Me., Jan. 1, by Rev. Charles W. Dane, Irving L. Verrill, of Lewiston, Me., and Jennie M. Thomas, of Hartford.

COOK — GODING — In Livermore, Me., Feb. 18, by the same, Harry P. Cook and Alice Goding, both of Livermore.

ALPHA CHAPTER. — Boston University School of Theology, Alpha Chapter, at Hotel Bellevue, Monday, March 19, at 12.30 p. m. Speaker, Rev. G. K. Morris, D. D. A. M. Osgood, Sec.

N. H. CONFERENCE. — Candidates for examination in Conference studies will please meet the Board of Examiners in the vestry of Main St. M. E. Church, Tuesday, April 10, at 10 o'clock.
J. M. DURRELL, Chairman of Board.

March and the Lion

Something Better than the Old Saw

The saying about the lion and the lamb in March often proves false, but there is another and a better one which is literally true. When March comes in and finds you taking Hood's Sarsaparilla to purify, enrich and vitalize your blood, you may expect, when it goes out, that it will leave you free from that tired feeling and with none of the boils, pimples and eruptions which manifest themselves because of impure blood in the spring. If you have not already begun taking Hood's Sarsaparilla for your spring medicine, we advise you to begin today. We assure you it will make you feel better all through the coming summer.

W. H. M. S. — A meeting of the Cambridge District will be held in the church at Winchester, Thursday, March 22. Sessions at 10.30 and 2. Rev. C. M. Melden, president of Clark University, Atlanta, Ga., will be the speaker of the afternoon. It is hoped every auxiliary will send delegates. Lunch served for 15 cents. Trains leave Union Station at 10 a. m. and 1.29 p. m.
BELLE A. WILLISTON, Dist. Sec.

For General Debility

Take Horsford's Acid Phosphate

Dr. W. L. SEVERANCE, Greenfield, Mass., says: "For years I have prescribed it in general debility, nervous exhaustion and insomnia, with the happiest results."

LADIES' AID UNION. — The annual meeting of the Ladies' Aid Union will be held Friday, March 30, in the M. E. Church at West Medford. Sessions at 10 and 2. Address and election of officers in the afternoon. Basket lunch. Trains leave Union Station, Southern Division, at 9.10 and 10 a. m.
MARY B. LUCE, Cor. Sec.

95 East Foster St., Melrose.

Seems impossible to Realize.

The world is full of weary men and women who drag along from day to day, sick, despairing and weak. They have grown used to being unhappy, and don't seem to realize that they can ever be as well and happy as their fellows. But there is help for them. The world's most successful specialist in curing all forms of nervous and chronic complaints, Dr. Greene, 34 Temple Place, Boston, Mass., will give them consultation and advice free, personally or by letter, and will show them how to get well and stay well. Dr. Greene is the discoverer of that greatest of all curative medicines, Dr. Greene's Nervura blood and nerve remedy; but this wonderful cure for weak, nervous and run-down people is only one of his many discoveries of health-giving medicines for various diseases. He has done great things for the sick. He has cured the apparently incurable, made the miserably happy, the weak strong. His advice should be sought at once by all who are ailing and weak in nerve, strength or body. If you are run down and discouraged seek Dr. Greene's advice, and you will find out how to be well and strong.

VERMONT CONFERENCE ENTERTAINMENT — We will provide free entertainment for members of the Conference and their wives, for local preachers who are supplying charges, for those who are to take work in the Conference the coming year, and for widows of deceased members of our Conference, provided application is made before April 1. We cannot undertake to furnish entertainment for children or "friends." No teams except by special arrangement.

The Lay Electoral Conference will meet at 10 o'clock Friday, April 13, at the Baptist Church. Special rates for lay delegates at hotels.
F. W. LEWIS.

Bellows Falls, Vt.

WOULD you rather buy lamp-chimneys, one a week the year round, or one that lasts till some accident breaks it?

Tough glass, Macbeth's "pearl top" or "pearl glass," almost never break from heat, not one in a hundred.

Where can you get it? and what does it cost?

Your dealer knows where and how much. It costs more than common glass; and may be, he thinks tough glass isn't good for his business.

Our "Index" describes all lamps and their proper chimneys. With it you can always order the right size and shape of chimney for any lamp. We mail it FREE to any one who writes for it.

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Methodist General Conference

CHICAGO, MAY 2-31, 1900

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OBITUARIES

[Reprinted by request.]

Over the river, on the hill,
Lies a village, white and still.
All around it the forest trees
Shiver and whisper in the breeze;
Over it sailing shadows go
Of soaring hawk and screaming crow;
And mountain grasses, low and sweet,
Grow in the middle of every street.

Over the river, under the hill,
Another village lies still;
Here I see in the cloudy night
Twinkling stars of household light,
Fires that gleam from the smithy's door,
Mists that curl on the river's shore,
And in the roads no grasses grow
For the feet that hasten to and fro.

In the village on the hill
Never is sound of smithy or mill,
The houses are thatched with grass and flowers;
Never a clock to tell the hours;
The marble doors are always shut,
You may not enter at hall or hut.
All the village lies asleep;
Never a grain to sow or reap;
Never in dreams to moan or sigh,
Silent and idle and low they lie.

In the village under the hill,
When the night is starry and still,
Many a weary soul in prayer
Looks to that other village there,
And weeping and sighing longs to go
Up to that home from this below;
Longs to sleep by the forest wild,
Whither has vanished wife or child,
And hearth, praying, this answer fall:
"Patience! that village shall hold ye all!"

— Rose Terry Cooke.

Hyde.—Rev. William H. Hyde was born in Highgate, Vt., May 23, 1833, and died of paralysis at St. Albans Bay, Vt., Nov. 16, 1899.

His father's family consisted of five boys and one girl. William was the second child. In 1846 the entire family had the measles, of which the mother died, leaving a babe but two weeks old. The disease left William with impaired vision and hearing. Added to these infirmities he had from birth an impediment in his speech. In the fall of 1854 he was converted under the labors of that mighty man of God whose name is often spoken even yet by the older people of Vermont—Rev. Stephen B. Whitney. At this time he was learning the blacksmith's trade in the town of Georgia, Vt. He soon felt that he was called to preach, left the learning of his trade, and began attending school at Fairfax. His impaired sight compelled him to abandon school, and then he experienced the trying ordeal of supposing that he had mistaken his calling. But Rev. Stephen B. Whitney and the church at Georgia thought differently, and he was given and accepted an exhorter's license. The first time he went out to hold a service three persons were converted. The year 1856 was spent with friends in Highgate, studying, and doing Christian work under the pastor, Rev. W. R. Puffer. In 1857 he was employed as a supply under the presiding elder, and preached at Eden. It was here that he became acquainted with Miss Rhoda J. Brown, whom he afterwards married. She was a most devoted wife and efficient helper. She was taken to her heavenly home in 1893. Two sons were born to them—Rev. George Byron Hyde, M. D., now a medical missionary in Mexico, and William Hyde, M. D., of Bakersfield, Vt. They also adopted a daughter, who lives in Florida. Mr. Hyde married, for his second wife, Miss Lucy Heald, of St. Albans Bay, who survives him.

In 1858 Mr. Hyde entered the traveling ministry in the Troy Conference, and was stationed at Cambridge and Waterville, Vt. After the division of territory by Conference boundary lines in 1860, what is now a part of the St. Albans District, formerly belonging to the Troy Conference, remained with the Vermont Conference, and brought with it in 1861 Mr. Hyde, Rev. W. R. Puffer, and other well-known ministers. Mr. Hyde was ordained a deacon by Bishop Osman

C. Baker, at Lansingburgh, N. Y., in 1860, and an elder at Northfield, Vt., in 1862, by the same Bishop. His appointments were as follows: Troy Conference, 1858, Cambridge and Waterville; '59, Underhill; '60, Westford; Vermont Conference, '61, Westford; '62-'63, Enosburgh; '64, Essex; '65, supernumerary; '66-'67, Stowe; '68-'70, Milton; '71-'72, Colchester; '73-'75, Alburgh; '76-'78, Swanton; '79-'80, Fairfax; '81-'82, Bakersfield; '83-'85, West Berkshire; '86-'87, Morrisville; '88-'91, supernumerary, and acted as a supply in Florida; '92-'99, supernumerary. During a part of these seven closing years he acted as a supply at North Hero, and also at St. Albans Bay. It is a remarkable fact that during his long ministry he never preached outside the limits of what is now the St. Albans District, except while acting as a supply in Florida.

As a man, Mr. Hyde was endowed with marvelous energy. No one could hear him preach, watch him work in his garden, or even note the expression of his features while in repose, without being impressed with the fact. With such physical limitations as were imposed upon him, most men would have given up in despair. He was full of courage. He planned, he studied, he prayed. He was determined to succeed. His temperament was intense. What he believed he believed with his whole heart. He was a man of convictions, and was not afraid to express them when occasion required. It is probable that his imperfect senses sometimes gave his mind imperfect data, and consequently his judgment may not at all times have been the best. But in such a case as his great charity should be used, and any one of his brethren might well ask, "Would I have done as well?"

As a preacher, he was sound in doctrine, apt in illustration, and evangelistic in method. He believed in the whole Bible, and preached it as he understood it. He loved the church of Jesus Christ, and prayed for its complete and early triumph.

His funeral, which was held at St. Albans Bay, was in charge of the writer. He was assisted by Revs. G. W. Sanborn, O. L. Barnard, W. C. Robinson, C. P. Taplin, G. L. Story, S. H. Smith, and W. S. Smithers. His body was interred in the cemetery near by to await the resurrection of the just.

L. OLIN SHERBURNE.

Paine.—M. Alma Paine, wife of Samuel S. Paine, was born in Taunton, Mass., Feb. 18, 1814, and died in New Bedford, Mass., Sept. 3, 1890.

Her childhood was spent upon a farm, but she early became possessed with a desire to secure an education and prepare herself to become a teacher. She was the second pupil to cross the threshold of the Wheaton Female Seminary at Norton, Mass. It was here that she became associated with the celebrated Mary Lyon. Among her most pleasant recollections was that of riding about the country with Miss Lyon, who was collecting money to found a school where young women could be educated with little or no expense.

She was religiously inclined from childhood, but dated her conversion from early womanhood, when returning home through the woods one evening, burdened with a sense of life's responsibilities, she turned aside to pray, and in that prayer a new world of peace and joy opened to her. She united with the church at North Rehoboth at about the age of twenty.

After teaching in the schools of Norton, Rehoboth and Taunton for a number of years, she came to New Bedford and taught a private school for a long period. She was always studiously inclined, and at the advanced age of seventy took up with enthusiasm the Chautauqua course of study and graduated with honor.

In her religious life she was retiring and modest, but firm and steadfast. Highly gifted in prayer, at times she broke away from her reserve, and took hold of God by strong faith. Mrs. Paine united with the Pleasant Street Church in 1848 under the pastorate of Rev. C. H. Titus. From this time till her death, as Sunday-school teacher and officer, class-leader and church official, she adorned the Christian life by her zeal, fidelity, and consistency. She was very much interested in the cause of missions, and was identified with all the missionary societies of the church, and was also a charter member of the Woman's Christian Association of New Bedford.

On Sunday, Sept. 3, the anniversary of her marriage, she was in her place at church and with her husband came to the table of the Lord.

Retiring at night, with no thought of death, in a moment she passed away to be with God.

Mrs. Paine was twice married—March 5, 1830, to Henry Walker, and Sept. 3, 1894, to Samuel S. Paine, who survives her. Both of her husbands have honored names in New Bedford Methodism, and both have been indeed "pillars" in the Pleasant St. Church. Mrs. Paine left bequests to the Pleasant St. Church, to the Woman's Foreign and the Woman's Home Missionary Societies, to the Tremont St. Church, Taunton, and to the church at North Rehoboth.

Her remains were tenderly laid to rest in the Oak Grove Cemetery of New Bedford, where they await the resurrection of the just. "And so He giveth His beloved sleep."

E. T.

Ordway.—John Ordway was born in Warner, N. H., Jan. 16, 1821, and died, after a long illness, Dec. 8, 1890.

The deceased was a descendant of one of the original proprietors of Warner, and resided all his life in that town, where he died on the farm settled in 1787 by his grandfather, Bradbury Ordway. Mr. Ordway was one of a class of men whose lives are uneventful, of retirement rather than of aggressiveness, yet who, by their steady and industrious ways, preserve the stability of the community. A man of unusual intelligence, he kept abreast of the times, even in days of feebleness, by reading and by conversation on the events of the day; a conscientious man, he was always honorable in his relations to his fellow-men; a good neighbor and an upright citizen, he commanded the respect of all who knew him.

For many years he had been an earnest Christian and a devoted member of the Methodist Episcopal Church. When services of that church were discontinued at Warner, Mr. and Mrs. Ordway joined the church at Henniker, of which he was a member at the time of his death. He loved the Methodist church, and said to the writer at the time of his first pastoral visit: "If possible, I want a Methodist minister to attend my funeral." Mr. Ordway loved the Bible and read it constantly. He prayed much; and with the Bible and prayer he held as sacred the old hymns of the church which he loved to sing and repeat.

Loving and trusting the Father, and with an

Dangerous to Life

Surgical Operations for Piles Dangerous and Unnecessary

The failure of ointments, salves and pills to permanently cure piles has led many to believe the only cure to be a surgical operation.

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The safest and surest way to cure any case of piles, whether itching, bleeding or protruding, is to use the Pyramid Pile Cure, composed of vegetable oils and acids, healing and soothing to the inflamed parts, and containing no opium or other narcotic.

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unfaltering confidence in Jesus, his end was peace, and we feel justified in saying for him: "I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness."

Mr. Ordway leaves one brother, N. G. Ordway, and a wife, who is sorely stricken with her loss, and who misses the loving communion and helpful prayers of a devoted husband; but her trust is in the same Father, her comfort in Jesus, and through her tears she looks forward to the reunion, not far distant, when, with her loved companion, she will stand and look on the face of her Saviour.

Funeral services were held in Mr. Ordway's home, Sunday, Dec. 10, conducted by the Methodist pastor at Henniker, and Rev. S. A. Eaton of the Congregational church at Warner, and the remains were laid away in Pine Grove Cemetery of that town to await the great transformation which shall take place, when Jesus comes, when this mortal shall put on immortality and this corruptible shall put on incorruption.

GEO. R. LOCKE.

Crump.—Mrs. Harriet Jane Crump was born in Vershire, Vt., in 1818, and died in Woonsocket, R. I., Feb. 5, 1900.

Mrs. Crump was for fifty-nine years a member of the Methodist Episcopal Church, part of that time living in Rhode Island and for about twenty years in the South and West.

Three sisters survive her—Mrs. Dorothy Wheeler, of Mendon; Mrs. Robert Davis, of Minneapolis; and Mrs. Sarah J. Lee, at whose home she passed away. She also leaves two brothers—ex-Senator Chas. A. Corser of Holyoke, and Mr. George Corser of Minneapolis.

She was a saintly woman. Her testimony, her prayers and her shouts were constantly heard. Religion was her life. To the last she attended church when scarcely able to walk. Her last attendance was nine days before her death. She loved God; she loved purity; she loved Methodism. She was devout, consistent, wholly consecrated, loyal and humble. When the last struggles came she met them triumphantly. She died saying, "It is all well."

L. B. CODDING.

Stevens.—Mrs. Abigail Lurvey Stevens, widow of Jesse H. Stevens, died in peace at South Paris, Me., Jan. 15, 1900.

Mrs. Stevens was born in Paris, May 30, 1810. She was converted a few years after her marriage and united with the Methodist Episcopal Church in South Woodstock, Me., where she was then living. Her husband lived but a few years; after his death she moved to South Paris, where she made a home for her family—one son and two daughters, who survive her. During the last year of her life the daughter and her husband, Mr. George Robertson, came to the old home, and with the other daughter, Miss Lawann Stevens, gave the mother the most tender care.

Mrs. Stevens was a woman of deep piety, one who dearly loved her church and all its services. Her house was a home for the Methodist pastor. A woman loved by all and one who loved all has gone to be with Christ. We mourn our loss, but not as those who have no hope, for we look forward to "the sweet by and by" when we shall meet on the other shore.

I. A. B.

Flagg.—Clarence Whittemore Flagg was born in Woonsocket, R. I., July 6, 1878, and died there, Feb. 22, 1900.

Mr. Flagg joined the Methodist Episcopal Church of his native city in 1897, having been converted under the labors of Rev. Wm. H. Allen. He passed his entire life in Woonsocket, except when absent as a student. During 1897 and '98 he was at Boston University. The year preceding his death he was at Brown University.

No young man was better known or more respected in Woonsocket. He was very active in all church work, being a Sunday-school teacher, a prominent worker in the Epworth League, a member of the choir, and a leading spirit in the local Y. M. C. A. His support of the pastor in prayer-meetings and elsewhere made him a valuable and beloved brother. He was cultured,

social, deeply reverent and useful. The entire church mourns its loss.

His end came suddenly. What seemed at first to be an attack of the grippe turned to serious complications. The best medical skill was in vain. He died after two days' illness, but left behind his witness of a good preparation for the solemn summons.

Mr. Flagg leaves a father, Charles W., and a brother, Arthur L., both of Woonsocket.

The last services were held at the Woonsocket Hotel, where the deceased resided, and at the Methodist Episcopal Church. Revs. H. H. Martin and L. B. Coddington conducted the funeral services.

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Brieflets

[Continued from page 328.]

its next pastor, and has consented, subject, of course, to the consent of the appointing powers. Dr. Ewing is highly commended for this important pastorate.

The real value of bread is that it makes vital force. So with any material thing. We must translate it into its spiritual equivalent before we can rightly estimate it.

This is a very wise and much-needed word from the *Watchman*: "The Christian minister is called to be a specialist in Christianity. He should know so much about the Bible, about God's revelation of Himself in nature and history, and in the human conscience and in Christ, that he can speak with the tone of authority on these things. He should not seek to be a universal specialist, but a specialist in the religion of Christ."

The funeral of Rev. Elias Hodge was held at the Immanuel Methodist Episcopal Church, and was largely attended. About thirty of the brethren of the New England Conference were present. Rev. Dr. J. H. Mansfield, the presiding elder, had charge of the services, which were simple and tender and so full of genuine appreciation that they must have been of great comfort to his family and church. Bishop Mallien spoke of his high regard for the deceased based on an acquaintance and friendship of about twenty-eight years, and tenderly referred to his beautiful faith when he realized that he could not recover. Rev. Geo. S. Butters emphasized his good nature and kindness, and said that one of his gifts that made him so lovable was his grace of appreciation. Rev. E. P. Herrick spoke of his debt to him because of his pastoral faithfulness to his father, and the genuine strength of his Christian life as he went faithfully about the work which was committed to him. Rev. Dr. L. B. Bates, in a few well-chosen words, referred to his earnestness in the revival meetings in which he labored with him and to his last appeal as the special meetings closed. He then led in a tender prayer which voiced the feelings and petitions of the company assembled, and Dr. Wm. McDonald pronounced the benediction. The chorus choir of the church sang favorite hymns during the service, and the floral tributes from

churches and friends were elaborate and beautiful.

Rev. E. E. Reynolds, of Haverhill, N. H., sends the following painful intelligence under date of March 10: "I was in North Thetford, Vt., yesterday, to visit the family of Charles P. Hadlock, who are in great sorrow because of the recent death of their younger daughter, Flora Belle, wife of Rev. J. T. M. Stephens, of Sheridan, Montana. She died in the M. E. Hospital in the city of Butte, Feb. 27, only living about seven hours after a severe surgical operation. She was twenty-four years old. She had been married about six years. She left two boys aged about five and three. Mr. Stephens took a course at Montpelier, then preached a year in Coventry, Vt., afterward took studies at Evanston, and has been preaching in Montana about three years. They were in Walkerville, a suburb of Butte, two years. The funeral was held in the first Methodist Church of Butte, Saturday, March 3. Bishop Joyce preached the sermon, the presiding elder and several other clergymen assisting. The bearers were chiefly from the Walkerville and Sheridan churches, one of them being a son of Rev. R. L. Bruce. It was my privilege to receive her into the church when I supplied at Thetford—the youngest person I remember of receiving in my ministry, about ten years old. She was a lovely young woman and a very sweet singer. She greatly enjoyed the work of a pastor's wife."

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Kent's Hill Alumni

THE Kent's Hill Alumni Association of Boston held its annual dinner at Young's Hotel on Monday evening, the 13th, with a goodly number present. Hon. George E. Smith, '78, president of the Massachusetts Senate, occupied the chair and happily introduced the speakers. President Henry E. Trefethen fittingly represented this honored seminary. Addresses were also made by Hon. Elihu B. Hayes of Lynn, president of the Maine Club of Massachusetts, and by Lieut.-Gov. Bates. Officers were elected for the year as follows: Hon. A. A. Maxwell, president; Mrs. Irving O. P. Almer, vice-president; Frank P. Westcott, secretary; Burton L. Longley, Nellie L. Butler, music committee; C. A. Littlefield, W. F. Burnham, J. A. Puffer, F. R. Richardson, H. L. Shepard, reception committee.

Banish the Saloon

CANNOT the representatives of our Government in Manila exercise the same control over the flood of American whiskey which is overwhelming the city that it does in other things affecting the welfare of the Philippines and the interests of our government? The vast number of saloons which have been opened add nothing to the comfort and happiness of the natives. They did not need them or have them. They are certainly out of all proportion to any possible needs of our army or of the camp followers who have flocked to Manila for their own purpose. Our relations with the Filipinos suffer detriment because the American saloon is more in evidence than American churches or schools. The saloon in America is never a school of civic virtue. It will add nothing to the forces that make for order and good citizenship in Manila. — *Christian Register*.

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